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REVIEW.

A candid Address to the Unitarian Ministers of Boston and vicinity; in three letters, signed "CANDOUR." March, 1829.

We learn elsewhere than from the pamphlet here announced, that the "address" contained in it was first issued in the country, and afterwards reprinted in Boston; also, that the writer is an aged clergyman of respectability, who "sits in a peaceful vale" of New-England.

The address consists of three letters, written with great plainness and simplicity, and calculated to meet common-sense apprehensions of religion. The writer presumes, at least for drgument's sake, that the orthodox may sometimes have been deficient in charity. As for himself, he would be glad to recognise in his unitarian brethren, the existence of that faith which is unto salvation. He has heard there are two sorts of Unitarians—one that believe in the efficacy of an atonement, and one that disbelieve in it. He knows not but this is true. And could he find that there really are in the ranks, brethren of the former description—brethren who not only assent to the efficacy of the atonement, but who never show, directly or indirectly, any thing of a hidden nature, which detracts from the character or import of their admission of the truth of this doctrine; then he, for one, will begin to extend to them, notwithstanding their difference in other points, the hand of christian charity. He will meet them on the broad ground of an apostle, who says, "Other foundation can no man lay than that is laid, which is Jesus Christ." And "if any man build upon *this foundation*," even with "*wood, hay and stubble*," he will move on with the apostle, and say, although your superstructure shall be consumed, and you yourselves "suffer loss," "you shall be saved, yet so as by fire."

With these views, the writer lays aside, for the time being, all minor differences or peculiar speculations in reference to the doctrine before us. He gives common-sense views of its nature and necessity, as the foundation of all true religion; and illustrates his subject by some of the most obvious and simple comparisons. He does this, that the most ignorant as well as learned among his readers may understand him; and thinks that after all, the subject has been involved in needless perplexity, by the untimely application of philosophical speculations. Great indeed is the mystery of godliness; but it is not a mystery, the depths of which may be sounded by the line of mere human philosophy. The reality and the necessity of the atonement, and its practical tendency towards a life of holiness, are readily understood, so far as is necessary to salvation; while the wonders of grace, mercy, justice and glory, therein displayed, will never be fully measured by finite minds, to all eternity.

We are particularly pleased with that part of the address, however, which shows the *importance of receiving* the great doctrine of the atonement by the hand of faith. If the atonement itself was indispensable to salvation, it is no less necessary that the sinner should signify his sincere, humble, joyful acceptance of it, as a pardoned rebel. The illustrations under this head are various and convincing. We have room only for one of them, which, however, is quite characteristic of the origin and nature of the unitarian heresy.

"Suppose some of the rebellious children of men should say, that it appears from the bible account of the method of salvation, we are saved *through* Christ. We cannot tell how; but *somehow* or *other*, we are saved *through* him. The question would be asked, but what has he *done?* * * * * *

"God has taken such care in the revelation of the exact method of saving sinners, to make the fact of the death of Christ for the sinner, and as a foundation for the purposes of his mercy, so perfectly *plain* and *palpable*, that a denial of it must make void to him that denies it, the proposals of mercy.

"Take the case of the man who was redeemed from death, by his friend who died for him. He went about the commonwealth, we will suppose, first relating the simple story of his redemption. He declared from house to house, how his friend died for him; and that he owed his life to his friend, and ten thousand thanks. But after a long time, suppose that the man may have been promoted by his fellow-citizens to places of honour and trust; and the scene of his rescue and redemption may have lost its vivid effect on his mind; he is questioned again on the mode of his great deliverance. "Ah, (says he), I am of opinion, that when a man repents of his wrong, if the government see fit to restore him on his repentance and return to duty as a good citizen, it is enough. I feel that I owe gratitude to the government for its clemency in my case; and believe that the government, under which we live, is a government of *mercy*." Being asked what he thought of the death of his friend, who died for him; he replies, I confess I do not see the great bearing that his death had in my relief. And being pushed to discuss the subject, he affirms again and again soberly, that he does not see, and indeed does not believe; and goes on into an explicit *denial* that the death of his friend had any *special effect* in procuring his pardon. The people, who know the facts in the case, pause, and ask, "Is not this the man who once said, in the glow of grateful feelings, that he owed his life to that friend who died for him, and ten thousand thanks? Ah, he has forgotten his friend; or pride has drawn perhaps the veil before his eyes, and he is led thus to conceal in part, from himself and others, his once forlorn condition." And would not they say with one voice, we *doubt* whether the repentance of this man, and his grateful acknowledgments at the time, were at all *genuine;* it was a mere feigned gratitude and repentance; his heart was not in it. I ask in this case, whether every man would not come to the same conclusion? I verily believe they would. And why? This is the question: Why? Because he denies that which he absolutely *knew*, and which every body in the region then knew; and which we, who may now have the records of the case, can truly say we *know*, if we can know any thing from the records, that his friend did die in his stead; and that on this foundation it was, the government accepted his repentance and grateful acknowledgments. The judgment in this case is, that his repentance was *feigned*, because he denies that which he himself knows, and cannot *but know*, to be the basis of his forgiveness. This is the point, in its application, which I am attempting to make so essential to be believed and acknowledged, without which a man cannot be a Christian, or be acknowledged as such. And to apply this now, in one word, to the *professed* Christian. His sober denial that the death of Christ has any special bearing on his salvation, is to be taken in evidence, that his repentance has never been *sincere;* that he never has brought his whole soul to acquiesce in the method of God's mercy to the sinner. The ground assumed is this, that the fact of the death of Christ to save the sinner, in the way now explained, is so *palpably plain* in the records of God, that no man who knows the records of the case, allowing for all the intellectual weakness of men, can *deny* the fact, and yet take the benefit of the remedy. The *denial* of the fact, in view of the clear and explicit account of it in the bible, being supposed to prove, on the very face of it, such darkness of the understanding, and such *perversity* of the heart and feelings, that no man could be judged, in charity, a real friend to the method of grace and mercy."

Not only have the abettors of this heresy, in all ages, been *dissenters* from the *received doctrines* of the cross, but individuals themselves have for the most part been gradually entangled in the heresy, much after the manner of the above case supposed. The Unitarians of this country, it will be recollected, are the descendants of the pilgrim Puritans; and it is no less remarkable, that multitudes of them *once admitted*, like the man in the case above supposed, that "CHRIST DIED, the just for the unjust, that whosoever believeth on him might not perish, but have eternal life."

This is but a small sample of the author's manner—the mere outline of an argument, which our readers may fill up at their leisure. A mere *speculative* admission of the fact, that Jesus Christ died to save sinners, is insufficient of itself to secure salvation; yet the denial of this truth, while the records of the fact are so plain, even to the feeblest comprehension, is quite sufficient to prove that the disbeliever is not a true penitent—not a pardoned rebel; that the spirit of allegiance is not in him.

The pamphlet has some quaint passages; but seems calculated, on the whole, to draw out more perfectly the sentiments of the Unitarians; and this is an important step towards exposing their fallacy.

COMMUNICATIONS.

We are not acquainted with the tract alluded to in the following communication. The error pointed out is one of an insinuating character; and often prevails in practice, while it is condemned in theory. Nor is it by any means peculiar to the clergy. Private Christians, instead of speaking *faintly* to sinners at the present time, it is to be feared, do not speak at all:—

For the Western Recorder.

A TRACT.

MR. EDITOR—Not long since, I met with a tract, written by a man of great learning—a minister, now no longer in the land of the living. As the writings of such men outlive them, they must be canvassed faithfully by others, after their death.

The subject of the tract I refer to, is that of the future and eternal punishment of the wicked. The writer (to speak of him in the present tense) blames those ministers who speak with great power and energy of spirit, of the torments of the damned. He says that ministers ought to speak on that most awful, most dreadful of all subjects, in a milder, softer manner. But is he right? That is a question of some importance.—Common sense, as well as sound reason, and scripture, forbid that any one should speak of "devouring fire," "everlasting burnings," "snares, fire and brimstone, and a horrible tempest," in the sweet, the soothing, the animating strains, which are employed in reference to the songs, the joys, the raptures of heaven. The preacher must indeed possess much spirituality and tenderness of soul. But when must the watchman *lift up* his *voice like a trumpet, cry aloud and spare not?* Is it not when he sees the sword of justice; when he sees death and destruction approaching?

But let us look at the reasons the writer adduces in favour of this moderate (I should call it a temporising) mode of speaking.

First: He supposes that the effect of the opposite method would be to awaken *horror* in the mind of the hearer, as well as disgust towards the speaker. As for the latter, "It is enough for the servant, that he be as his master, and the disciple as his Lord." Matthew x, 24, 25, 26, is directly in point. And on the other hand, if horror be excited in the mind of the sinner, is it not gaining an important point? His attention is arrested; he is in some measure awakened; he is partially convinced; he sees, at once, that he does not love the plain and naked truth of God. The Spirit of the Lord is moving him; there is some prospect that he will inquire further into this matter. The more he inquires, the worse he will find it; and the greater his danger appears, the greater is the prospect that he will feel the need of a Saviour, and believe in the Son of God.

Again: The writer supposes that the awful descriptions which are sometimes given, of the torments of the damned, are exaggerations! Is there any room for exaggeration in such a subject as this? Can any one give a description of hell, that will be worse than the reality? Not unless he can measure the worth of an immortal soul? What representation is, or can be, more frightful, than such as the bible employs? "Everlasting fire prepared for the devil and his angels: The lake that burneth with fire and brimstone, which is the second death: Snares, fire, brimstone, a horrible tempest: Fear as desolation, destruction as a whirlwind: He that sitteth in the heavens, *laughing* at their calamity; *mocking* when their fear cometh: Speaking to them in his wrath; vexing them in his sore displeasure: Jesus appearing "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of his Son?"

Again: The writer supposes that ministers, who have obtained "assurance," are very *rare;* and standing thus in doubt, are in danger of pronouncing their own condemnation, as well as that of friends. This he deems a sufficient reason for soft and gentle speaking, when treating of "the damnation of hell!"

But is it so, that most ministers habitually and seriously doubt their own adoption? How, then, come they to enter the ministry? Have they placed themselves on the towers of Zion—assumed the character and responsibility of ambassadors from the "King of Kings," while yet they do not ascertain whether they belong to "Christ or to Belial?" Are they professed *leaders* in the "armies of the living God;" while yet they cannot tell whether they are his friends or his foes? Do they profess to fight the battles of the Lord; while yet they may be supporting the cause of his enemy, and be really enemies in disguise?

But they may pronounce the eternal doom of their friends. This is certainly no reason why they should not proclaim aloud their danger. Shall they "daub with untempered mortar; sew pillows to arm-holes;" withhold the truth of God, or speak his terrors faintly, because, perchance, their friends are in danger of losing their souls?

But they are in danger of pronouncing their own dreadful doom! Be it so. If they prove to be wicked, they will deserve hell as much as others. But suppose they speak faintly of everlasting sorrow, through the fear that it may prove to be their own; will this make it lighter, when they lie down in it? If *they go* to hell, will they not condemn themselves for ever? And will they do it gently, when they get there? If not, why then should they speak in a faint and almost heartless manner, while warning others to flee from the wrath to come?

They may pronounce their own doom. Be it so, if they have deceived themselves. Yet why not as well pronounce their own doom, in this case, as the doom of others? *Their* souls are worth no more than the souls of others. Shall they withhold the truth of God, or speak it in a deceitful manner; blunting the point of the sword of the Spirit, lest it should reach their own hearts, and they should be converted? If they have been deceived, shall they hug the delusion, and increase the deception, till they awake where there is no remedy? O.

For the Western Recorder.

WHY IS IT SO?

MR. HASTINGS—Men having an uncommon measure of the influences of the Holy Spirit, are, and in all ages have been, spoken against. *Professors* of religion, and the *leaders* amongst professors, have not unfrequently been foremost in these things. Some may, perhaps, deny the truth of this assertion. I will therefore produce the proof.

Moses had a very great measure of the Spirit of God. A more meek and unassuming person had never lived. Yet an instance occurred, when Aaron and Miriam spake against him. Occasionally, the people would despise him; they dared to chide him sharply; and repeatedly were almost ready to stone him.

Samuel was made a prophet and a judge by God himself; but the people at last grew weary of his administration, and rejected him.

The Lord made Jeremiah a distinguished prophet. Probably no man was ever more affectionate and tender. Probably no man ever wept more over the sins and miseries of his countrymen. But some declared the Lord had not sent him; others accused him of treachery against his king and country. His life was threatened, and he was often imprisoned; sometimes thrown into the mire of a dungeon.

Amos was a prophet of the Lord; yet he was ordered to flee out of the land of Israel, and not to prophesy there, nor drop his "words against the house of Isaac."

In the time of Isaiah, the people said to the "seers, see not; and to the prophets, prophesy not unto us right things; speak unto us *smooth* things; prophesy deceits."

John Baptist was greater than any who went before him; but the people said, "He hath a devil." The scribes and pharisees refused to be baptised by him, and "rejected the counsel of God against themselves."

Jesus had the Spirit without measure; yet the leaders of his own people (the Jews) called him "a glutton; a wine-bibber; a friend of publicans and sinners; a Samaritan; a madman; and one possessed with the devil."

Stephen and James, Peter and John, had much of the Holy Spirit. One was stoned; another was slain with the sword; a third imprisoned; and the fourth was banished to a lonely isle in the Ægean sea.

Paul had an uncommon measure of the Spirit. His labours for his own nation were very great. He loved them so much, that he could wish himself "*accursed from Christ*," on their behalf. How did his kindred treat him? They said, "Away with such a fellow from the earth; it is not fit that he should live." Five times they gave him nine-and-thirty stripes; others swore they would not eat nor drink till they had killed him.

To say nothing of the martyrs in later times—Luther, though he died in peace, lived in trouble. Few men have had more said against them than he; and few have been more belied. His life was often threatened. Calvin, too, was under the necessity of leaving his native country for Geneva; and from Geneva he was once glad to flee.

Bunyan was ridiculed, belied, imprisoned; yet he was a mighty man of God, turning many from darkness unto light.

Whitefield had so much of the Holy Spirit, and was so successful a preacher, that he might almost be called a modern apostle; yet much, very much, was said against him. Many ministers and churches, episcopalian, congregational, and presbyterian, were gathered together against him.

Tennent, on this side the Atlantic, fared but a little better.

Now these are well known facts; and they fully demonstrate the truth of the proposition, that men possessing much of the Holy Spirit, have been spoken against in all ages of the world. Priests and people, ministers and churches, have often been conspicuous in this thing. And let me add, is not the same leaven working now as heretofore? But why is it so? This is the question. It is a question, too, which must be answered in the day of judgment. Would it not be well for opposers of every name to "refrain from such men, and let them alone," lest such as meddle with them "be found to fight against God?" Your's, A.

EMINENT GERMANS.

We continue our extracts from Dwight's Travels, of the descriptions of eminent Germans. They will, we venture to believe, be found to repay our readers for a perusal:—*Col. Star.*

BLUMENBACH.—Blumenbach is one of the most distinguished professors of Germany, and has done as much as any one living, to extend the reputation of the Gottingen university. He maintains that reputation in physiology in Germany, which Cuvier has in France, and has been more instrumental than any other man, in exciting an interest in these studies. He had in fact given such an impulse to them, that he may be considered the creator of this science in this country. In consequence of the enthusiasm he has produced, many of his pupils devote their lives to these pursuits, and are now holding very honourable places in other universities. His lectures on natural history, esteology, physiology, comparative anatomy, &c. have always attracted young men from the remotest parts of Germany. His room is always filled, as he has long been the most popular of all the professors.* His works are made the text books at many of the universities, and have been perused more than those of any other man in his department. He is now as enthusiastic as at any previous period of his life, and exhibits a boundless curiosity respecting new discoveries. Blumenbach has been principally instrumental in collecting the cabinet of natural history belonging to this institution; besides which, he has a private one, consisting of the skulls of most nations and tribes of the world, which presents to the eye almost every line of variety, from the retreating forehead of mere animalism, to the almost perpendicular one of genius. His works on this subject, *collectio craniorum divers gent*, have given him a reputation throughout Europe; where very few names are as well known. In conversation he is most interesting, not only from his great learning, but from the youthful ardour with which he enters into every subject; and as the amiableness of his character is commensurate with his attainments, you feel a respect for his heart which is not surpassed by your admiration of his talents. In the evening his house is always open to his pupils, who are expected to visit him at pleasure, and they are welcomed by his family as well as by himself, with so much cordiality, that they are often induced to avail themselves of this opportunity of enjoying his society.

* Blumenbach illustrates all his theories by anecdotes. With these he keeps his pupils in a continual roar, making his theories and his facts humorously indelible by the power of association. So great is his popularity throughout Germany, that several deputations have arrived here from several other universities to congratulate him; bearing with them plate and other presents, among which are several medals, which have been struck off in his praise.

EICHHORN.—Among the professors of this institution, there is none whose name is so well known in the United States, as Eichhorn, the father. My imagination had drawn a splendid picture of his physical as well as his mental being. What then was my surprise on being ushered into his presence, to see a small man, of only five feet six inches in height, rather corpulent, and not having any resemblance to the picture fancy had drawn. His face is fine; and in his youth he must have been a very handsome man, and as such he was doubtless regarded by the German mademoiselles, some fifty or sixty years since. His hair, which is very long, is as white as snow, and is thrown back falling over his shoulders. His eye, notwithstanding his close application, is very prominent, not having sunk in its orbit, as is almost always the case with such intense students as he has been. Though now seventy-three years old, he has much of the freshness of middle age in his face, but in his walk you discover the influence of time. He received me with great politeness, and in that open manner, which in a few minutes made me feel quite at my ease. We talked about Charles X, M. Villele, French politics, the progress of liberty in Europe, and the Pope, on which topics he entered with a great deal of animation.

He has now almost finished the fifty-first year of his professorship, having been chosen when he was twenty-two years of age. It is generally admitted by all who know him, that he has been one of the most illustrious examples of mental application ever known in Germany. One who has long known him, and whose knowledge of his habits is such as to leave no doubt of the truth of the statement, has informed me, that during the last fifty-five years, he has been in the habit of studying sixteen hours a day. What an exhibition of the improvement of time! I could not look at him, without feeling that he was almost without a parallel, as an example of assiduity. He seemed to be like a noble Doric column, upon which time had beaten almost in vain.

Such characters as the following are by far too numerous. What an amazing weight of responsibility rests upon them!—

From the Philadelphian.

THE CRUEL MOTHER.

From the Journal of a City Missionary.

Philadelphia, Wednesday, 1829.—This evening I was called upon in great haste, to visit a sick female, who, as I was told, "is lying at the point of death." I immediately went to the house, and found the sick person to be a young lady of about twenty-three years of age, in the last stage of the consumption. She was supported in the bed by a sister. Her half-closed eyes, her open mouth, and rattling throat, told me that she would soon be no more. I approached the bed, took her by the hand, and spoke to her. She opened her eyes, looked upon me, and closed them again. I said to her, "My sick friend, you appear to be very ill." She assented by a nod, for her speech had left her. "Yes," I replied, "you are very ill; you will not be long here; you must soon die." Scarcely had I spoken these words, when up leaps her aged mother, who had been sitting by the fire-side, and said to me, "Oh! now don't speak so hard; do give her some little hope; she's not so bad as all that; she's getting better." Then turning to her dying daughter, she says, "You are my daughter; you shan't die yet;" and then resumed her seat. She paid no attention to her mother, but threw her head back upon the bosom of her sister, her eyes turned upwards, and gasping for breath. I began again, "Soon you will be dead—" Up rises the mother again, and says, "I hope in God not: I hope I shall die first." I replied, "You will soon die too, and are you prepared for death?" She asks, "Are you Dr. ——?" "No, madam," said I.—"Ah!" said she, "he's a bad man; I don't like him." Her daughter then spoke and said, "Oh! mother, do sit down, and let the minister speak to sister; she wants to hear him." The mother was silent. Again I resumed my conversation. "You must soon die, my friend; and the bible tells us that after death comes the judgment. Do you feel convinced that you cannot get well?" She bowed her head. "Do you think you are fit to die?" She raised her languid eyes, fixed them on me, and with a despairing look, shook her head. "What! not fit to die!" She shook her head again. "How then can you be happy after death?" She closed her eyes, and turned her head aside. I then told her, in as simple language as I could use, her condition as a sinner; tried to show her that she was a great sinner, and how sinners might be saved; that Christ was able and willing to save the chief of sinners; that she must be born again, (which I explained to her); that there was a heaven of joy for all Christians, and an awful hell for all who do not repent and believe, and who are not prepared to die, &c. When I mentioned the word *hell*, her mother, who had been walking up and down the room, eyeing me, and muttering occasionally to herself, spoke out: "She shan't go there; she has always been a good girl; she's the best child I've got; she's not bad," &c. Her daughter said, "Oh! mother, do let the minister talk to sister; you know it is for her good; sister wants him to talk to her;" and turning to me with tears trickling down her cheeks, she said, "Don't mind mother; do talk to her." I again resumed my discourse, and after spending a few minutes in directing her to Jesus, we joined in prayer for her. I conversed, afterwards, with all in the room, and left them all in tears, (except the mother), promising to call on the morrow.

The morrow came, and I went to see her, but found that she had died about three hours after I left her. Her spirit had fled to the judgment; and shall not the Judge of all the earth do right?

As I returned home, I could not but think, that in all probability, many precious souls are lost through the *cruelty* of kind parents. They see their children sinking into the arms of death, and instead of urging them to make their peace with God, and showing them their real danger, they say to them, "Don't be afraid; there is no danger; you are getting better." Or, if they find they must die, they comfort them with false hopes, saying "that they have done nothing very bad; they don't deserve the eternal wrath of God: God is merciful; he'll take them to heaven," &c. And thus through the false counsel of relations, the dying persons are kept from applying to the blood of sprinkling, which alone can wash away sins. Let parents and friends be cautious how they give advice to the sick and dying. If the dying sinner rests his hope of heaven upon the *false advice* of a parent or friend, his soul will be lost eternally. And at whose hand will God require the blood of that soul? Surely at your hands who thus direct the sinner in the wrong way. And let not ministers refuse to tell sinners plainly and pointedly, that if they believe not, they must be damned, though it should distress them much, and their friends be offended. Better far to offend all the world, than let one poor sinner slip into hell through your unfaithfulness, or false delicacy of feeling. Be careful how you advise the dying, for your next meeting may be at the judgment. Tremble when you think that the words you speak may be the means of saving or destroying a soul! "Wo unto him that strengtheneth the hands of the wicked, that he should not return from his wicked way, by promising him life."—Ez. xiii, 22. Y. E. S.

From the Philadelphiast.

PRESBYTERIAN STATISTICS.

By the kindness of the stated clerk of the General Assembly, we have been favoured with an early copy of the minutes of their last meeting; from which we take the following very interesting paragraphs, contained in his "summary view of statistical reports," showing the progress of the church during the past year, and its present prosperous condition:—

"The General Assembly of the Presbyterian Church in the United States, has under its care nineteen synods; ninety-two presbyteries; 1393 ordained ministers, and 205 licentiates; making 1598 preachers of the gospel; 195 candidates for the sacred office; 2070 churches, or congregations, under the spiritual government of so many sessions; and one hundred and sixty-two thousand eight hundred and sixteen communicants. During the last year, fourteen thousand eight hundred and forty-six communicants were added to our churches on examination and the profession of their faith; and 3155 were added by certificate from foreign churches, or were translated from one presbyterian church to another. The whole number of communicants thus added, amounts to 18,001; and the actual increase of communicants, since last year, after deducting for deaths, removal and suspensions, has been 16,508. The additions of 1829 have exceeded those of 1828, by 1906; and the actual increase of the year ending April 1st, 1829, have exceeded that of the preceding year, by the number of 5485 communicants. Our increase of ordained ministers last year, was 103; but as 20 ministers deceased, and several removed to sister churches, we may consider the addition of ministers as having been 130. Of our ministers, 40 are presidents or professors in colleges or theological seminaries; 3 are chaplains in the navy of the United States; and 15 are engaged in missions to the heathen. Our increase of licentiates has been 11, and of candidates there has been a decrease of 47. In our last statistical year, there were baptised within our churches, 3982 adults, and 12,171 infants; making a total of 16,153 baptisms; which exceeded those of 1828, by 1975. The sums reported as having been collected to defray the travelling expenses of the commissioners to the last General Assembly, amount to $3442 67. The commissioners and delegates who actually attended, were 176; and the distance which they travelled, in passing to and from Philadelphia, a little exceeded 75,000 miles.

"The funds reported by our Presbyteries, as having been collected during the last year for sundry charitable purposes, are the following; viz:—For foreign and domestic missions, thirty-nine thousand one hundred and eighty dollars, and fifty-three cents; for the support of several theological seminaries,

ten thousand and fifty-four dollars and fifty-two cents; and for the education of poor and pious youth, twenty thousand three hundred and ninety dollars, and fifty-four cents. These two last sums may be said to be for educational purposes, and amount to $30,-445 06. The total of collections is $73,-068 26."

From the Vermont Chronicle.

RELIGIOUS LIBERTY.

If Mahometanism be the true religion, then it is the duty of true believers to compel men, by force of arms, to embrace that religion; for such is the example of the prophet, and the express command of the Koran. In some instances, the believers in other religions may be suffered to live, as tributaries; but the Mussulman, who forsakes that faith, must die.

If the religion of the Chinese be true, then it is the duty of the civil government to regulate religious instruction and worship; and the teachers of a religion not sanctioned by the emperor, are to be banished on pain of death. The same is true of idolatrous religions generally, whether ancient or modern. According to that of ancient Rome, the Senate might pronounce the emperor a god, and the local magistrate must put any one to death, who refused to worship his image. [See Pliny's letter to Trajan.]

Judaism, rightly understood, is the same as christianity. As the Jews understood it, it sanctions the scourging and crucifixion of all who preach that Jesus is the Christ.

If the infidelity of revolutionary France be true, all religions are to be tolerated; but those who will not swear to support whatever form of church government the state shall prescribe, are to be put to death.

If the Roman catholic religion be true, the Pope may command the civil magistrate to burn heretics, and the magistrate must obey him.

If "it is no matter what a man believes," so far as another life is concerned, "if he be but sincere," then the civil government may, without injuring any one, determine what belief will conduce most to the temporal prosperity of the nation, and cause it, and it only to be taught, that the people generally may "sincerely believe" it.

If protestant christianity be true, then the bible is a message from God to each individual; and God requires each individual, as the condition of future happiness, to form for himself, the most correct opinion of its meaning, which his abilities and circumstances permit, and to practice accordingly. And if the civil magistrate is bound to conform in his official acts, to the doctrines and precepts of protestant christianity, then he is prohibited from interfering between a man and his God, in respect to religion. Otherwise, the right of men to religious liberty cannot be proved.

And finally, if legislators are bound to be governed by the precepts of christianity in their official acts, then they may not do any acts, which shall require, or tempt, or encourage any person to violate any of its precepts.

A FAITHFUL MISSIONARY.

A small vessel, called the *Harmony*, has been employed for near sixty years in making annual voyages from London, to the coasts of Labrador, for the purpose of conveying and re-conveying the Moravian missionaries, together with the provisions necessary for their several stations. The fact is remarkable, that notwithstanding the mountains of ice, the tempestuous seas, and all other adversities incident to frail barks which navigate the ocean, this little missionary has always passed in safety. Last year it seems to have been in great danger, but was wonderfully preserved. The missionaries thus write:—

"We adore the goodness of God, our heavenly Father, that he has again protected this small vessel in her dangerous passage through the ice. At one time the danger was so great, that she could move neither forward nor backward, but, the ice pressing upon her from all sides, was in imminent danger of being crushed and overwhelmed by the towering masses surrounding her. The help of man was vain, and she seemed left to her fate, when at once, as if by an unseen hand, she went forward without wind or sails, pushed for herself a passage through the tremendous fields of ice, and escaped into open water. All on board stood astonished at this merciful deliverance, and even the sailors exclaimed, "This is the work of the Almighty!" Nor could the missionaries on board refrain from tears of gratitude.

"When we consider how the Lord has led this ship in safety between fifty and sixty years, through the trackless ocean, and amidst mountains of ice, our confidence in Him is confirmed; and we believe, that, under the present arrangements, He will continue the same mercy towards us, for the maintenance of the mission, which is truly a work of his own hand."—*Col. Star.*

TEMPERANCE.

From the Boston Philanthropist.

TO THE LADIES.

The following is not a tale of fictitious wo. Do read it, if you never read any thing else, in this paper. Read it, and then say whether you will withhold your countenance and support from the cause of entire abstinence:—

Mr. Editor—Sir, the following facts came under my notice; and I relate them merely to exhibit the brutifying effects of ardent spirits.

Mr. B. was a man of respectable connexions, well educated, and intelligent. He became a temperate drinker, and finally, almost as a matter of course, a drunkard. He married a wife in his better days; and might, but for the fell destroyer, have lived in easy circumstances; but he now lived in a miserable house, and his family were destitute of every thing that constitutes the comforts, or even the necessaries of life. One morning, when this wretched family awoke from their slumber, a tremendous snow storm was raging without, and there was not a stick of wood, or any kind of fuel, in the house, "Wife," says the brute of a husband, "get up and build a fire." "Why, my dear," says she, "there is nothing to make one of." "But get up," says he, "make a fire, and get some wood where you can find it." The poor woman remonstrated; but the reply was, "If you don't get out of bed, I'll kick you out." The woman got up, and after wrapping herself up as well as she was able, went in pursuit of wood. The storm was violent, and the snow had already fallen to the depth of nearly a foot. She however made her way, a quarter of a mile, to a wood lot, where she fortunately found a large dry limb, which with the greatest exertion she succeeded in dragging to the house. She then took her axe and cut it up, and made a fire. "Now," says her better half, "get us some breakfast." "There is not," said the wife, "the least thing in the house, which I can get for breakfast." "Then go to the neighbours and borrow something." There was no alternative; the imperious order of her savage husband was not to be disobeyed, and besides, she had four children who needed something to eat. She accordingly prepared herself to encounter the pitiless storm, and went off, nearly a mile, across the fields, which were almost totally impassable, from the great quantity of snow, which lay in drifts, to the house of a neighbour, who kindly let her have a peck of potatoes, with which she hastened home.—These, boiled, and used with a little salt, made the breakfast of the wretched family; when the father started off for the tavern!!

INTEMPERANCE AND SLAVERY.

A writer in the Norwich (Con.) Courier, having expressed his expectation, that "tho' half his sands are run," he shall live to see the manufacture and importation and sale of ardent spirits branded with disgrace, says—

"Does any one say—impossible? Look then at facts in another case. Within the memory of men now on the stage, slaves were driven through *this* city, manacled and fettered. Public sentiment was not outraged by it. It was not deemed unlawful; it was scarcely regarded inhuman to traffic in human flesh. Men sustaining high offices in the church, even, could go forth into the public highway, and select from the group, the bones and the sinews to be worn out for their emolument. And could this be done to-day? Would the public indignation slumber, while for the benefit of one man, or for the benefit of any number of men, such a spectacle was exhibited in our streets? At the time to which I allude, there were men here, who could fearlessly justify the practice of bartering in human flesh. There was the hackneied plea—"Why, there always have been slaves, and there always will be. Men cannot cultivate their farms without them. If we do not pollute our hands with this traffic, other men will theirs; and we may as well avail ourselves of a part of the profit, as quietly give over all to others." Now the very men who justify themselves in pouring forth on community the bane of ardent spirits, by this same plea, have not nerve enough to contemplate it in reference to the practice of slavery."

There are still slaves in Connecticut, and we trust some of them will live to see the time when ardent spirits will not be manufactured or sold in Connecticut—unless as a medicine, by apothecaries.—*Con. Obs.*

Comparative Wickedness.—The following appears in one of the Boston papers:—

"He who kept a gambling house, was accounted criminal, though he never gamed himself. He that should knowingly furnish a gang of counterfeiters with engraving tools, would be deemed an accessary. He who should charter his ship, to be employed in the slave trade, would be stained with the infamy of the traffic. How then could he be accounted innocent, who furnished the means of drunkenness? The use of alcohol had been introduced by the higher classes. On them it devolved to lead the way, in abolishing the practice. Christians might as well plead for moderate gambling, moderate thieving, and moderate slave-dealing, as for moderate drinking, or innocent distilling and vending. The sober part of the community, and they only, provided the means of drunkenness; they, only, were able to put a stop to it. Nothing but sordid selfishness could prevent them from doing it. As freemen only could be slave-holders, so temperate men, only, could carry on the trade of making drunkards. All their excuses were vain. He who sells to a sober man is more criminal than he who sells to a drunkard; as he who thrusts a knife into a living man, is more criminal than he who does the same into a corpse.—*Rev. Mr. Hewit.*

Anecdote.—At a meeting in one of the western towns of Massachusetts, for the purpose of forming a Temperance Society, a gentleman, who shall be nameless, occupied the floor for a time, advocating the suppression of gross drunkenness; but at the same time disapproving of the principle of entire abstinence, and pleading the necessity of temperate use, i. e. a little every day, in the case of some persons. When he took his seat, a man more than half intoxicated, ragged, filthy, with a long beard, started up in a distant part of the house, and exclaimed—"Mr. Mod'rator! 'Squire —— has 'spressed my mind 'xactly!" This short speech overset the gravity of the assembly, and the argument of 'Squire ——, both together; and a society was formed, without further difficulty, on the principle of entire abstinence.—*Jour. of Humanity.*

Temperance in Owyhee.—The drinking of spirituous liquors has been prohibited in one of the Sandwich Islands, under the penalty of *five hogs*. The chiefs, who are the law-makers, no doubt have discovered that the excessive use of strong drink assimilates men to hogs, and have chosen the penalty as appropriate.—*N. E. Farmer.*

INTELLIGENCE.

From the Christian Mirror.

INTELLIGENCE FROM MALTA.

We have been favoured with the perusal of letters recently received from Malta, which confirm the report, that Mr. Bird had gone to Tripoli and Tunis, on a tour of christian research.

Of Mr. Robertson, the episcopal missionary, who lately embarked from this country for Greece, one of the brethren says—"Our good brother, Mr. R. seems to enter into the work of missions, like a kindred spirit. He took up his temporary abode, while at Malta, at my house, and we were quite interested to observe in him that frankness and cordiality, which assure us of a valuable acquisition in him, to our missionary interests in the Levant. Mr. R. left here with our two brethren, Anderson and Smith, on the 25th ult. (Feb.) We have since had letters from them, announcing their safe arrival at Corfu. Their prospect for the benefit of Greece, is, so far as we know, in every respect favourable. Count Capo d'Istria, and all the government, seem to be rather well disposed towards all efforts for communicating instruction to the Greeks. Dr. Korck has been requested by government to take on himself the office of superintendent of all the schools in the northern Cyclades, and I have lately met with an address of Capo d'Istria, (written, however, some years ago), in which he recommends education, and the gradual improvement and elevation of character consequent upon it, as the great anchor of hope to the enslaved Greeks; and if the Count thought education and religious instruction as the great means of *acquiring* liberty, he probably thinks them the most sure means to be used for *securing* that liberty when gained.

"Mr. Wolff and lady Georgiana left Cairo, to pass through the desert to Jerusalem, two or three months ago. Whether they arrived there or not, we have not yet heard. (March 17.)

"Phares Shidiak became discontented with his connexion with the missionaries in Egypt, and left them for the service of the Pasha, who has lately determined to print a newspaper for the benefit of his kingdom.

"We have just got through the ceremonies of the carnival, and the funeral obsequies of another Pope, all without any remarkable accidents, such as happened when we were here before. The newly elected Pope is said to be a Maltese; but some, also, say that he is a Sicilian. We have been told that some serious question was agitated at the election, such as taking away the temporal or royal authority of the Pope; but we have not heard of particulars.

"Mr. K. has got on foot a subscription for a charity school for native Maltese children. The governor encouraged the plan, and subscribed $40, with the promise of a house. Others added their names for $10, and downward, so that the whole list counts up not far from $300. He seems quite animated by his success.

"We did hope to be on our way back to Syria by this time; but the prospect is yet rather dark."

Before leaving Malta, Mr. Anderson wrote—"Thus far my hopes with regard to the future have rather been increased than diminished, by my visit to the Mediterranean. How it will be, when I shall have penetrated further into the thick darkness of the east, I cannot, of course, tell at present."

Of Mr. Temple he says—"The longer I am here, the more strongly I am impressed with the importance of his return to the island, before many months. All who speak of him, use the language of respect, affection, and confidence; which convinces me that he has laid a foundation for great usefulness here."

Mr. Goodell, who has charge of the mission press during Mr. Temple's absence, writes, that the demand for tracts in three of the languages spoken in that region, is greater than the press can supply.

From the New-York Observer.

BIBLE AND EDUCATION IN BOLIVIA.

The Rev. Mr. Parvin, whose arrival in this country, from Buenos-Ayres, we announced several months since, informs us that between one and two years since, he became acquainted with a clergyman of Bolivia, by the name of Dr. Don Manuel Martin, rector of a college in Chuquisaca; and that on the departure of the Doctor from Buenos-Ayres for Bolivia, he bought of Mr. P. a number of Spanish and some English bibles for distribution in the country to which he was to travel. As Mr. P. had reason to believe that but few Spanish bibles and testaments had reached Bolivia, and as Dr. M. kindly offered to take charge of any copies he might think proper to send, Mr. P. committed to his care a number of bibles and testaments, in addition to those which had been purchased, and at the same time requested the Doctor to ascertain as nearly as he could how many copies of the scriptures in Spanish had found their way to Bolivia, what was the state of education in that republic, &c. &c. The following are extracts from a letter received from the Doctor soon after his arrival in Bolivia. The letter is dated August 22, 1828:—

"In relation to bibles and testaments, I have to inform you, that some miserable observations of the friars and clergy, either because ignorant or perverse, have influenced the Bolivians, so that notwithstanding their personal good wishes, they are dissuaded from receiving these books, and it is deemed a matter of prudence for the present to leave these scruples undisturbed, hoping that in time they will pass away.

"As to bibles and testaments in my native tongue, I do not believe there are 200 copies in all the republic of Bolivia, although it contains a population of 1,200,000 inhabitants at least.

"Of the literary institutions established here, I gave you perhaps too diminutive an idea. There are two universities, one in Chuquisaca, the other at La Paz, in both of which are conferred degrees in the profession of law and of theology. The colleges of science and art are as numerous as the capitals of the departments, i. e. seven. In these colleges are taught morals and the exact and natural sciences.

"There are in each capital excellent schools for young children, on the Lancasterian plan. These schools it is intended shall become common in all capitals of provinces, and indeed in all villages where there are as many as 200 inhabitants."

ROMAN CATHOLICS IN IRELAND.

The Roman Catholic clergy in Ireland, alarmed by the efforts of Protestants to diffuse books and tracts, have formed a Catholic Book Society. It ranks on its list, four *most* reverend, and twenty-six *right* reverend papal prelates, and a very large number of inferior clergy. They say in their circular—

"It has been conceived, that existing circumstances called for the united exertions of the Roman catholic prelates, clergy, and laity, that the peasantry of Ireland, who, by the general establishment of parochial schools, have, with few exceptions, been taught to read, may be supplied with the means of acquiring useful knowledge, and be fortified in their faith against attacks made upon it by the industrious dissemination of anti-catholic tracts. Believing the subjoined plan eminently calculated to accomplish these purposes, the Roman catholic clergy of the arch-diocese of Dublin, convened by his grace the most Rev. Dr. Murray, proceeded at the general recommendation of the prelates, to carry it into effect, and selected a president, vice-presidents, and a managing committee, with the other necessary officers of the institution.

"To evince the sense they have of the value of the institution, the prelates have deposited with the treasurer £5 each; promising an additional contribution of £5 for the present year; and the clergy of the arch-diocese, embracing the example with avidity, have subscribed from one to five pounds each, for the commencement of the work; and it is hoped, that with the support expected from the public, 100,000 religious books will be circulated through the country, before the expiration of the next three months, which with the same liberal aid, will be continued each succeeding quarter, till every poor Roman catholic family in Ireland, will be furnished with a select library of religious and other useful books."

We copy the following, more especially, on account of the excellent remarks which it contains on the character of religious discussion:—

From the Christian Mirror.

THE LATE MEETINGS AT WALDOBORO, [Maine.]

The religious anniversaries celebrated at Waldoboro, the last week of June, were of no ordinary interest. More subjects, having an important bearing upon religion, were discussed than on any former similar occasion, in this state.

The cause of peace was discussed in a manly and religious manner.

The cause of the poor degraded African was spread out before the congregation, in a style calculated to secure the sympathies and efforts of the christian, and the philanthropist, and the patriot, in their behalf. The only objection which I have to the manner in which the subject was discussed, was the *stress* that was laid upon the cruelties with which slaves were treated. I have no doubt that they are often under "the lash of the task master," and that many of them come to an untimely end. But before our great republic shall take hold of this subject, with a spirit proportioned to the claims which the African has upon us, as an enlightened and free people, we must be brought to feel that not only the body, but the minds of the blacks are enslaved.

Another subject of no small importance, and which has received but little attention in this state for some years past, was very ably discussed. The subject was the importance of making provision for widows and children of deceased ministers. I do not recollect having heard them discussed before, at any of our state religious anniversaries.

The subject of temperance held a pretty prominent place in the exercises of the General Conference. This is a subject, which many are prepared to lay hold of, with a masterly hand. I know not how others feel, when this subject is discussed, but for one, I feel unusually solemn; and I feel desirous, that every thing which is said, may be *temperately* said. I do not believe that intemperance can be laughed, hooted, or ridiculed down. It must be put down by sober facts, soberly stated; and while it does seem to be necessary to expose the practice of some professors of religion, who appear to have formed an alliance with ardent spirits, which public opinion itself cannot break, let them be exposed in such a way, that the intemperate themselves will be alarmed.

The report on the state of religion within the bounds of the conference had just been read. It appeared from the report, that but two revivals of any considerable extent had been enjoyed the past year. Though in several other places, numbers had been hopefully converted; yet at that time, it was not known that there was one revival of religion in successful operation, in any part of the state; and the reports of delegates for foreign bodies, were much in character with our own.

In view of these things, who did not feel to mourn over the low state of Zion, and cry, "*O Lord revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy.*" It was expected by some, that an appeal would have been made to the hearts and consciences of Christians, and they would be called upon to arise and trim their lamps, and be ready to meet the bridegroom at his coming. But there was nothing said, after these reports, to Christians or sinners. The subject of temperance was immediately brought forward; and much valuable information was communicated. Remarks of a very appalling nature were made: and there was a time, when, if the discussion had closed, it would have well closed. The buyer and the seller, the maker and the drinker of ardent spirits, must have felt, that it would be a fearful thing to have any thing more to do with this "river of death!" "a river which scorches and consumes every thing, that floats on its burning surface." But the subject did not close here. Others had remarks to make; and many to the congregation were thrown into a laugh, and the subject assumed more a nature of sport, than of *lamentation, and mourning, and woe.* This was a very unfortunate circumstance; it was peculiarly trying to some, who had been *sighing and crying for the abominations done in the land.*

I make not these remarks, because it affords me any pleasure to animadvert upon the performance of any one; but I make them from a sense of duty. I owe it to the cause of religion. I very much question whether a person is called upon to speak on the subject of temperance, who cannot or will not speak so as to make a solemn impression on the minds of his auditors. Why did Felix tremble? Because Paul *reasoned* of righteousness, and temperance, and judgment to come. And other men will tremble, when this subject is treated as Paul would treat it. "There is no single quality more important in a minister of the gospel," or any other public speaker, "than that simplicity and godly sincerity, which gain for him the confidence of all who know him, that his uniform aim is to speak" *the truth, the whole truth, and nothing but the truth.*

Sandwich Islands.—Mr. L. Chamberlain writes, from the Sandwich Islands, under date of Dec. 23, 1828, as follows:—

"I am happy to say, that the mission has in general been respectfully treated by visitants this fall. Capt. Sayre, of the ship Arabella, is now here, but ready for sea. From him, and from Capt. Arthur, of the ship Sarah, and Capt. Russell, of the ship Swift, of New-Bedford, we have received presents and many attentions."

Feeble Churches.—At the late meeting of the General Association of Massachusetts, the wants of the feeble churches having been referred to by one of the speakers—

Rev. Mr. Pomeroy, from Ohio, said he had a comment on the meaning of those words, *feeble churches;* for he had seen them at the west, weak, destitute, and forsaken indeed. About forty years ago, Ohio received the first scattered settlers. Now it contains a million of souls; abounds in wealth and enterprise; and has a political influence which is felt to the extremities of the Union. It contains more than 100 destitute churches and congregations. Teachers are wanted for common schools, Sabbath schools, and all the higher institutions. There are thousands of families which have no bible; and the state of education and religion is lamentably low. The state of things in other portions of the country is equally low. In western Virginia, there are whole counties in which a presbyterian minister never preached. Many families and neighbourhoods do not hear the gospel from any denomination; and it is believed that not one family in ten have the bible.

Prospects of Seamen.—A late number of the Sailor's Magazine has the following gratifying paragraph, in reference to those that go "down to the sea in ships." In several of the Mariners' churches, the congregations are increased, and they hear the gospel with much greater interest than is usual. Several conversions have taken place recently, in New-York, and elsewhere. Almost every day we hear of vessels which go to sea without taking intoxicating liquors as a part of their stores. No difficulty is experienced in manning these vessels, with an express stipulation in the shipping papers that no grog will be allowed. Seamen are as willing to adopt the temperance reformation, as landsmen of the same habits, provided the subject is properly brought before their minds.

Sabbath Schools in Portland, Maine.—The Sabbath School teachers have, within a few weeks, taken a census of the children in town, between the ages of 5 and 15 years. The whole number of children over 5, and under 15, was found to be 2081. The number connected with the Sabbath schools in all parts of the town, though they are not all equally punctual in their attendance, is 1691; leaving less than one fifth disconnected with the Sabbath schools. And what is peculiarly gratifying, since this enumeration, it is thought that about 200 of the residue have attached themselves to the schools.

Mention was made by a superintendent of an Irish lad, who, some months since, joined one of the schools, and was at that time ignorant of the way of salvation taught in the new testament, to whom Sabbath school instruction was blessed. He has since sickened and died, leaving behind him highly cheering evidence, that he has gone to a better world.—*Ch. Mirror.*

We are happy to learn, that at a meeting of members of the society of Friends, held in this city on the 6th inst. measures were taken to ascertain whether every family of Friends within the limits of the New-York Yearly Meeting, are furnished with the bible, with a view to the supply of all that are destitute.—*N. Y. Obs.*

The Executive Committee of the General Assembly's Board of Missions have made twenty-six new appointments and renewed ten, since the 26th of May. The amount of ministerial labour, when these appointments shall have been fulfilled, will be twenty-eight years and eleven months, at an expense of less than $4000 to the Board.

The Tract Society of Pittsburgh has resolved to supply regularly with tracts every family in the city that is willing to receive them.

REVIVALS.

The following article from the New-York Observer, gives a pretty fair specimen of the character of the discussions which are now carried on among the evangelical churches of England, in reference to the subject of revivals:—

The London Evangelical Magazine, for May, contains "some cautionary queries on the subject of revivals," such as, "Is not fanaticism to be dreaded almost as much as apathy? Is not simple feeling dangerous, and likely to subside as suddenly as it arose? What is the history, after the course of years, of the churches where revivals have occurred? Is the number of persons cautiously admitted into an American church in one year, during a revival, greater than in some churches near London, where no unusual excitation has occurred? Are not the countries of revivals mostly where society is in a rude untrammelled state, as America; or among a people proverbially impassioned, as the Welsh?" These questions are evidently asked by a person who is ignorant of the true character of American revivals, and who doubts the genuineness of the piety of those who profess to be converted on these occasions. We are happy to find in the Magazine for June, answers to these queries, from the pen of the Rev. H. F. Burder, of London. It will be perceived, however, that several of the questions are of such a nature that they cannot be properly answered by Mr. B. or any one else in England, for want of the necessary facts; and we would suggest to our ecclesiastical bodies the expediency of preparing immediately a volume on the subject of American revivals, which shall contain all the information so much needed by our English brethren. Such a work might be of immense benefit in Great-Britain at the present moment. We give below the answers of Mr. B. to two of the queries.

To the question, "What is the history, after a course of years, of the churches where revivals have occurred?" Mr. B. says—

"This question embraces an extent of enquiry, which would demand months of investigation, and columns of reply. I can only state the calm and deliberate conviction of my own mind, as the results of the documents, the correspondence, and the conversations, from which I have endeavoured to gather a correct opinion. It is now at least eight years since my attention was first directed to the remarkable revivals of religion in many of the American churches. I believe that not a few of them had taken place a considerable time previously to that period. I have been assured by those whom I regard as enlightened, well informed, and competent judges, that the history of many (and I have reason to believe of most) of those churches, since such revivals, has given augmented confirmation to the evidence that the work was of God, in the consistent character and exemplary holiness of a great proportion of those who were added to the churches during the revivals. It has also been confidently stated, after extensive inquiries, that it is very frequently found, that such converts are distinguished by a peculiarly elevated character of spirituality and devotedness to God. That exceptions to this state of things may be discovered, is by no means improbable; but let the researches be extensive, let the comparison be equitably made; and the advocates for the opinion, that these revivals display the power and grace of God, even amidst human infirmities, need not fear the result of the inquiries. Some persons appear inclined to suspend their judgment on the case, till there shall have been "probation of at least fourteen years." I believe that some of the American churches, which have been favoured with a revival, have already passed through the greater part of that period; and I should have imagined that even less than a seven years character for holy consistency of deportment, would have been deemed worthy of christian confidence; it would unquestionably have been so regarded in the days of the apostles."

To the question, "Are not the countries of revivals mostly where society is in a rude, untramelled state, as America, or among a people proverbially impassioned as the Welsh?" Mr. B. answers:—

"Without animadverting on the epithets here applied to the state of America, let it be conceded, that there is, in that rival of Europe, less refinement of taste, and consequently more indulgence to the free expression of feeling; and let it be conceded also, that the remark applies still more to the lower order of the population of Wales. Let me then ask, on the supposition of a more than ordinary effusion of the Holy Spirit, on any churches in Wales, in America, and in England, what appearances, what displays of emotion, would it be reasonable to expect? Should we not expect among the Welsh, an indication of excitement which might, in many instances, do violence to our notions and feelings of propriety? Should we not expect much less of this in America? And with regard to *ourselves*, (at least among *most* of our religious denominations), would there be any serious grounds of apprehension at all? During recent revivals in Wales, it does appear that much of human infirmity, that much of perturbed and boisterous emotion, has been unjustifiably indulged. This is deeply to be regretted. In America, however, so far as my information has extended, the very reverse of this has usually given a character to revivals. All has been the calm, silent, subdued, but deep-toned feeling of the awakening spirit."

The preceding article, like many of a similar character in this country, seems to savour a little too much of human wisdom. It is far easier to speculate about revivals, than to enter fully into the spirit of them. The former may be done even in a self-seeking temper; while at the same time the affections are perfectly cold and dead. The latter requires trembling anxiety and brokenness of heart before God, with an abiding sense of human weakness, ignorance and folly. The two tempers are about as opposite, we had almost said, as darkness is from light. The real, active, praying friend of revivals, will be as simple-hearted as a little child on the subject. He desires the coming of the Lord among the churches, without prescribing the exact way or method; whether in the still small voice, or in the whirlwind; no matter to him, if it only be the Lord.

Champlain, N. Y.—Letter from Rev. Mr. Foot, to the editor of the Western Recorder, dated July 24, 1829:—

"Since I last wrote you, the Lord has appeared, to revive his work in this place. For many years there has not existed so much anxiety as is now witnessed, on the subject of religion. The special influences of God's Spirit began to be seen about six weeks since; and the attention has now become general throughout the society. Meetings for preaching and prayer are frequent, crowded and solemn.—Christians are revived, and much in prayer. Some, that have wandered far from God, are brought back; and many sinners, pricked in the heart, are crying, "What must we do?" About thirty have already been led to rejoice in the hope of pardoned sin. Further particulars must be deferred. The work is increasing; and we need the prayers of God's people, that the whole region may be revived."

Kentucky, Tennessee and Alabama.—Several interesting revivals are going on in Kentucky, and through the southern parts of Tennessee and Alabama. The prospects in Nashville, Tenn. for a rich harvest of souls, are truly flattering. Twenty new followers of the Lord were baptised, in June, in Cumberland river, near that city.

A relation of a glorious revival in Warren county, Ky. is given in a letter to the editor of the Bloomfield (Ky.) Recorder, dated June 27. The good work commenced there about the 1st of January; and to Smith's Grove church, in that county, there has been an addition of two hundred by baptism. To Doughtie's Creek church, nine miles south of the Grove church, near one hundred. To Sinking-Creek church, eight miles east, about seventy. To Beaverdam church, six miles north, about ninety. In Union meeting-house, Adair co. Ky. on the first Saturday in June, five were received and baptised. In various towns in Henry co. Ky. the influences of the Holy Spirit have been made manifest, in a charming and magnified degree. In one town, alone, within a short sea-

son, one hundred and seventy have given pleasing evidence of a faith in Christ, and have been buried with him in baptism.

Bethesda, Ky.—Extract of a letter from the Rev. John M'Donald, to the editor of the Luminary, dated June 17, 1829:—

"On the field of my ministerial labours, the state of religious feelings is encouraging. We had a very pleasant four days meeting in Bethesda, on the last of May and first of June; as the result of which eleven were added to the church, and a number are still anxious. Surely the Lord is good to Israel, and praised be his name."

Indiana.—Rev. William Sickles, a presbyterian missionary, in a letter dated Rushville, Indiana, June 18th, says—"There is a growing attention to religion in this region of country, and an increasing anxiety to be supplied with the stated and faithful preaching of the gospel. The little church of Olive-Ridge (one of my charges) has lately received an addition of five members on examination. Last Sabbath was the day of our communion in this congregation. We had a very solemn and interesting meeting, and twenty persons were received on examination and confession of their faith, and publicly entered into covenant with God and this church. On the same occasion there were seven added on certificate. Besides, there are still a considerable number who seem to be deeply impressed with a sense of the importance of religion. At our fall communion in this place, there were none added on examination to this church."

WESTERN RECORDER.

UTICA: AUGUST 4, 1829.

The terms "*professors*" of religion, "*leading professors*," &c. as used by a correspondent to-day, will not be understood as applying to individuals who *really adorn* their profession. The Scribes and Pharisees of old were conspicuous as professors and leaders in religious things. So was Diotrephes, who loved to have the pre-eminence. John iii, 9. So were the members of the Galatian church, who at the first, "if it had been possible, ... would have plucked out their own eyes, and have given them to" the apostle; but who afterwards gave him occasion to "stand in doubt" of them, and to fear, lest he had "bestowed upon" them labour "in vain." The same, also, may be affirmed of the Corinthian church, many of whom had been led astray, and of whom Paul says—"I fear lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," &c. The bible affords many a sad specimen of unworthy professors; and happy would it be for the world, if they could at length be found no where else than in the records of primitive times. Such examples ought to humble the remaining pride of every Christian, and make him tremble, lest he also at last be found wanting.

But real Christians have sometimes fallen into a backslidden state, without suspecting for a time their actual condition. Thus situated, they would of course no longer hold sensible communion with God; and for this reason they would stand in doubt of their spiritual-minded brethren; be ready to suspect the genuineness of their zeal and activity, and perhaps become alarmed, lest the cause should suffer a total defeat, for the want of coolness and deliberation. Just in proportion as this class of Christians increase in worldly-mindedness, will they unfit themselves for delightful converse and co-operation with those who are spiritual; and while thus partially self-deceived, they often become, to their shame, bitter, envious, censorious, high-minded, heady, self-wise, and dictatorial. O, what an amount of sin is thus committed? And how does Zion bleed at every pore, when her own children are thus left to act a traitorous part!

But there is still another class of professors, who, "lifted up beyond measure, through the multitude of revelations," become leaders in spiritual things, in rather an unfortunate sense of the phrase. As many of these as are real disciples, will at length be humbled under the mighty hand of God. They will repent and abhor themselves in dust and ashes, and follow on to acts of new obedience.

In these various ways, how often is the Saviour wounded in the house of his friends? How often, too, is the character of his most faithful followers mistaken and abused, by brethren who are bound by the solemn oath of God, to love and cherish them, as fellow servants, and fellow heirs of the grace of God?

The preceding observations, it will be seen, have been suggested by the communication of "A," a distant clerical correspondent, to whom we have been often indebted. His remarks will be read with lively interest. How far they are applicable to the present state of things, in *our own part of the country*, is not for us to say or conjecture. One thing, however, is certain; there is now among us *no superabundance of christian zeal or activity*. Many are at ease in Zion. Few, it is to be feared, are weeping in secret places; and the cry "between the porch and the altar"—"Spare thy people, O Lord, and give not thy heritage to reproach," is, to say the least, but very faintly uttered. And what if the stern "voice of prophecy" were again to be heard in this extensive valley of dry bones? Are there not individuals nominally christian, that would *rebuke* the prophet, and speak evil of him?

Plain Facts.—A correspondent, who supposes it possible that some who oppose Sabbath schools, on the alledged ground of their inutility, are honest minded persons, and speculative believers in divine revelation, offers the consideration of a few plain facts, in proof of the benefit of these institutions. Taking the whole number of scholars who attend the Sunday schools in the state of New-York, and in the United States, as the basis of his calculation, he comes to the result, that the recitations of scripture within the schools of this state, are every Sabbath more than ten times the quantity contained in the bible; and that in the United States, the recitations are thirty-five times the amount of the bible. When it is remembered that these are selected passages, accompanied with explanations, practical remarks, exhortations, prayers, family visitations, &c. it is not difficult to see that their influence must be extensively operative.

We have not room for the details of the statement. Suffice it to say, that "the bible contains 31,173 verses;" that the "number of scholars in this state is 114,401—two-thirds of whom, or about 76,000, may be present every Sabbath;" that the amount of scholars in "the United States, is 357,202," and that each scholar, on an average, recites "five verses on a Sabbath."

Tracts.—The following very interesting case of the usefulness of tracts, has recently been communicated to the Secretary of the Utica Branch Tract Society. We hope it will serve to awaken the christian public to greater activity, in a cause which furnishes so much encouragement to exertion:—

DEAR SIR—Nothing can be more obvious than the fact, that God does own and bless the labours of his children, in the circulation of religious tracts. Eternity can only unfold the vast amount of good that is effected in this easy and simple way. Every friend of God and man may engage in this work of benevolence, with equal and glorious success. That the friends of the tract cause may be stimulated to greater effort, and all who love Zion and the souls of men induced to enter vigorously into this work of mercy, I beg leave to communicate the following fact:—

An individual engaged in teaching at one of the missionary stations among the Indians, called one day upon a respectable merchant, who resided in a small village a little distant from the station. He was a man of pleasure, possessed of many amiable qualities, yet lacked the one thing needful; and about this, perhaps, he was unsolicitous. After a short interview, the teacher presented Mr M. with the tract entitled "Heaven Lost," with a request that he would carefully examine it. Mr. M. very readily manifested a willingness to comply with the request. The teacher passed on. Nothing was heard from the tract for several months. But one evening Mr. & Mrs. M. called at the mission-house. They had frequently done so only as a matter of civility; now they had a more important errand. They immediately enquired what they must do to be saved; and in a few days, Mr. M. was rejoicing in hope, believing in Jesus, and his faith seemed to be of that kind which works by love. He immediately went from house to house, to all his neighbours, with language plain, but forcible enough to move a heart of stone. In relating the exercises of his mind, he said, "As soon as the teacher left his house, he cast his eye upon the title of the tract, "*Heaven Lost.*" Feeling a strong aversion to reading it, he laid it aside; but could not banish from his mind Heaven lost. Whenever he thought of reading, that tract was the first thing which presented itself. If he attempted to take up any book, the tract was the first that came to hand. At length he resolved to read it, and was convinced that heaven would be forever lost to him. He found no rest, until he ventured to cast his soul upon an almighty Saviour. His wife next found peace in believing.

A very interesting work had now commenced; six or seven others were hopefully the subjects of renewing grace. Several of the most influential in the place were among the number. Brother, thank God and take courage. Let the watch-word be onward, and victory is certain. The kingdom of our Redeemer will triumph and prevail.

Your's, with christian affection, S.

Romanism in the United States.—We copy the following remarks, under this head, from the columns of the Christian Mirror. They appear to have been called forth in consequence of statements by Mr. Temple, late of Malta, at a missionary meeting in Portland, Maine:—

"Romanism is a form of error, from which, in this country, we have been accustomed to dread but little; yet we have no doubt, that the Pope and his counsellors indulge the expectation of seeing *that* the religion of these United States; that they have laid their plans accordingly; and that they are now "in the full tide of successful experiment." We doubt whether any other sect is extending its influence so rapidly, or is so likely to become predominant. It may be thought that the *known* facts do not justify such a probability; but those who understand the genius of the catholic system, know best what to infer from facts connected with its propagation. It has been operating silently, but the effects of these operations are now rising up in every part of our land. Protestant missionaries in Illinois, Louisiana, and the western states generally, could tell us tales respecting the progress of the catholic religion, which would "make the ears tingle." And even in old Connecticut, so famed for the intelligence and religious stability of its population, in Hartford, its capital, a newspaper, called "The Catholic Press," has been established, for the diffusion of this corrupted christianity. We cannot, therefore, but regard it as a peculiarly favourable dispensation of Providence, which has bro't Mr. Temple home at this time, and permits him to address, personally, so many of our citizens in different parts of the land, on the "abominations wrought by this mother of harlots." We hope this note of warning will not be in vain."

Pennsylvania Meetings.—In addition to what we have said of the anti-religious character of these meetings, we can now say, from a communication which appeared in the last New-York Observer, as furnished by a distinguished Lutheran of Pennsylvania, that the spirit manifested at those meetings is not only very limited in extent, but directly opposed to the sentiments of the great body of Lutheran clergy. The disturbance appears, on the whole, to have been produced by the intrigue of a few artful men, who wickedly imposed upon the credulity of the ignorant and uninformed around them.

A Word of Caution.—The following remark, from the Christian Mirror, affords matter for salutary reflection:—

"Because our bible, missionary, and tract operations move on, and are extensively successful, we are in danger of lulling ourselves into the belief, that they will continue to move on, and that the conquest of the world to Christ will be effected, without any deadly repulse from the powers of darkness. But let us wake from this delusion. Every inch of ground is yet to be fought with a sort of desperate energy. The enemy is rallying his forces, and bringing his engines into operation, with a system, activity, and determination of purpose, which are not exceeded, if indeed they are equalled, by the christian phalanx."

Will not the churches in this district of the country lay this subject to heart? Or is there no longer any need of self-denying activity? The "angels of the churches," too—"Watchmen, what of the night?"

Bible Efforts in Oneida Co.—An agent is about to be employed by the Directors of the Oneida County Bible Society, to visit the towns in course, till the work of distribution is completed. The raising of the $1500, pledged last spring, will be subsequently attempted as a special effort, either late in the fall or in the winter.

Bible Cause in Connecticut.—We learn from the Observer, that the directing committee of the Connecticut Bible Society, at their meeting on the 22d ult. resolved to raise, if practicable, $10,000, in the four northern counties of the state, to aid the parent society in carrying their measures into effect. "The reason why the resolution is limited to the four northern counties, is, that in the other counties are Auxiliaries, directly connected with the American Bible Society." These Auxiliaries, it is expected, will not be wanting in activity or liberality.

Temperance among the Indian Tribes.—We formerly noticed the progress of temperance among the Cherokees, and some of the Canadian tribes. We are now furnished with two other examples of a similar nature:—

"A recent letter from a gentleman in the Choctaw country says, the Indians of that tribe are heartily embracing the practice of entire abstinence from the use of ardent spirits."

"At Cataraugus, the Indians have formed a Temperance Society. Forty have signed a constitution, which obligates them to abstain entirely from whiskey or any distilled spirits for a year; and to forfeit, in case of violation of the promise, $5 for each offence."

The Indians learned their intemperance in the school of the whites; but the whites may now learn from their former pupils. A few State Temperance Societies have been formed: Yet while these are but partial in their operation, there is probably a greater number of aboriginal tribes, once drunken, who have now totally abolished the use of spirits.

Are the inhabitants of the French capital more moral than those of the cities of our own country?

Theatres closed in Paris!—All private theatres in Paris have been recently closed, by an order of the police. The reason assigned for this order is not unworthy the attention of our theatre gentry in this city. The police say it is "*because they are injurious to industry and morality.*"—*Richmond Vis. & Tel.*

The very infidels of France made this valuable discovery more than half a century ago. Among these, Voltaire and Rousseau were distinguished in their denunciation of the theatre.

Union College.—At the late commencement of Union College, the degree of A. B. was conferred on eighty-two young gentlemen, and the degree of A. M. on thirty-four. The degree of D. D. was conferred on Rev. John Stamford, of New-York; and the degree of LL. D. on the Hon. John Savage, of Albany.

In looking over our file of communications a little more critically than usual, these few days past, we find two or three articles from correspondents, whose spirit we are pleased with, that are on the whole inadmissible, on account of the delicacy of circumstances. One of the articles, containing strictures on ministerial qualifications, has lain on file several weeks.

For the Western Recorder.

CORTLAND AUX. BIBLE SOCIETY.

At a special meeting of the Cortland Auxiliary Bible Society, holden at Cortland village, on the 23d inst. for the purpose of co-operating with the American Bible Society, in its attempt to supply the destitute families in the United States with a bible: After the object of the meeting was explained, and a prayer offered by the President, Rev. G. B. Davis, agent of the Parent Society, being present, delivered an appropriate address; when the following resolutions, accompanied with a candid discussion and animating remarks, were adopted:—

Resolved, That we cordially approve of the late resolution of the American Bible Society, to furnish every destitute family in the United States with the scriptures within two years.

Resolved, That we, as a County Auxiliary Society, with a humble reliance on divine aid, agree to pay the American Bible Society $1000 per year, for two years, to aid in redeeming its noble and generous pledge.

Resolved, That the Branch Societies in this county be respectfully invited, and by all the importance of the object, earnestly intreated, to contribute their proportions of the above $1000 per year, for two years.

Resolved, That the proceedings of this meeting be published in the two newspapers in this county, and in the three religious papers in Utica, viz: the Western Recorder, Baptist Register, & Christian Journal. J. SEARL, *Sec.*

Homer, July 24, 1829.

For the Western Recorder.

The first anniversary of the Utica Society for the Promotion of Temperance, was holden on Wednesday, July 29, at 8 o'clock, P. M. in the 2d Presbyterian Church.

Introductory prayer by the Rev. Dr. Lansing. Address by A. B. Johnson, Esq.

The President and Vice-President being absent, the meeting was called to order by A. B. Johnson, Esq.

A committee, consisting of Truman Parmele and S. Whittelsey, were appointed to nominate officers for the ensuing year. After consultation, the committee nominated the following persons, viz:—

A. B. JOHNSON, *President.*
Thomas Walker, *Vice-President.*
A. McAllister, *Secretary.*
J. W. Doolittle, Jacob Snyder, Thomas F. Field, and Milton Brayton, *Directors.*

Whereupon the above named gentlemen were unanimously chosen to fill the respective offices to which they were nominated, for the year ensuing.

Resolved, That the thanks of this Society be presented to A. B. Johnson, Esq. for his interesting address.

Resolved, That Mr. Johnson be requested to furnish a copy of his address for publication.

Resolved, That the proceedings of this meeting be published in the different newspapers of this village. A. McALLISTER, *Secr'y.*

For the Western Recorder.

MR. EDITOR—I wish through the medium of your paper, to present my grateful acknowledgments to a few individuals among my people, in that they have honoured the Lord, by paying twenty dollars to the funds of the American Tract Society, to create me a life member of that highly useful institution.

LEVERETT HULL.

Augusta, July 27, 1829.

POLITICAL.

FOREIGN.

London papers to the 18th of June have been received at New-York.

Russians and Turks.—The most important news is contained in the abstracts of two Russian bulletins. The first, of May 11th, simply announces the passage of the Danube at three different points. The second, dated May 22d, details the preparations for the investment of Silistria. The bulletin says, the Turks remain quiet within their walls, seldom disturbing the Russian outposts stationed close to the counterscarp. It relates, also, some advantages gained over the Turks commanded by the Grand Vizier. The Vizier was attacked, on his march from Shumla, at the head of 25,000 men, to attack Paravadi, and defeated after much hard fighting, with the loss of 2,000 men. The Russians lost about 1,000.

A postscript to the bulletin announces the arrival of a courier from Admiral Greig, with intelligence that the Turkish fleet had withdrawn from the Black Sea to the Bosphorus, on learning that the Russian fleet was in pursuit of them; and that about seventy transports were taken by the Russians. Capt. Shallowsky went as far as the dock-yard of Penderaclee, and after a warm engagement, succeeded in burning in the port a new ship of 60 guns, just ready to sail. Admiral Greig returned to Sizeboli.

A Paris paper, of June 13th, says, "We have no important news, of a late date, from the theatre of war. The Sultan has gone to his camp; the army of the Grand Vizier is concentrating behind Shumla; while the Russian army is preparing for decisive measures on the left bank of the Danube. Till Silistria has fallen into the hands of the Russians, we must not expect any great military movements." It should seem from this, that the story of the abandonment of the siege of Silistria, has not been confirmed.

Portugal.—A dreadful report was put into circulation in London, on the evening of the 17th, and was believed by the first Portuguese merchants. It was stated that a number of persons, on their removal to other prisons, had been murdered at Lisbon, and that farther executions were ordered forthwith, both at Lisbon and Oporto. The intelligence was reported to come by his majesty's ship Vigilant. The vessel arrived with despatches to government.—She sailed 31st May.

Great-Britain.—There does not appear to be any improvement in the trade of any description, in the manufacturing districts throughout Great-Britain.

Great fears are entertained, from the continued heat & dryness of the summer, of short crops of potatoes in Ireland. Large shipments have been made to Liverpool and other places, and there have been riots, in the vain hope of preventing exports of the article.

English Post-Office.—An official examination into the affairs of the post-office has been made by order of parliament, from which it appears, that in 1827, the total receipts of the post-office amounted to 2,302,272 pounds sterling. Of this sum England paid 1,970,123, Scotland 214,400, and Ireland 207,755, omitting all fractional parts. The total payments in the same year amounted to 747,018 pounds.

From Mexico.—It would appear from Vera-Cruz papers, of the 16th June, that the Mexican government have made no preparation for defence against the Havana expedition. It is feared that the fortress of St. Juan de Uloa will not long hold out against the Spaniards.

Santa Anna had accepted the place of minister of war, and was on the eve of leaving the province of Vera-Cruz for Mexico.

DOMESTIC.

Distressing Casualty.—Drowned, near this village, on Wednesday afternoon last, (22d ult.) Margaret, third daughter of Francis A. Bloodgood, Esq. aged 18 years. Miss B. with her sister and brother, the latter about 15 years old, two young ladies, her cousins, and two daughters of the Rev. Mr. Williston, left home on Wednesday afternoon, to visit the Buttermilk falls, on a small stream emptying into the inlet, two miles south of the village. After passing up the first falls through the ravine, to what is called the "pulpit rock," her sister and two others of the party declined proceeding any farther, while she, the other two ladies, and her brother, passed on up the ravine more than a quarter of a mile, to a fall of five or six feet in height, at the bottom of which is a basin seven feet in depth, and about eighteen feet in diameter. The banks above are precipitous, and a very narrow passage way is only afforded on one side, and on a smooth inclined rock. Miss B. in attempting to pass this, to reach the top of the fall, suddenly slipped, and was instantly in the water. Her clothes for a moment buoyed her up, when she sunk to the bottom, without rising again. Alarm was instantly made; but the remoteness of the place from any habitation, and the extreme difficulty of access, rendered it impossible to get any effectual assistance to rescue the body, until three quarters of an hour had elapsed, and an hour more before it could be conveyed to a place where any attempt at resuscitation could be made. But efforts then were unavailing; the vital spark had fled.—*Ithaca Jour.*

Severe Hail-Storm.—The towns north of us were visited by a storm of hail, last Wednesday, which though short in its duration, caused very considerable damage. In Williston, Bristol, New-Haven, Vergennes, and in several of the adjoining towns, the storm was very severe, and the hail-stones were of almost an incredible size. Glass in the north side of buildings was almost entirely broken out; corn and other grain was sadly beaten down and broken; and in some cases the force of the hail-stones killed geese and hogs outright. A few scattering panes of glass were broken in Burlington, and the storm was very slightly felt in this town.—Some of the hail-stones which fell in Vergennes were measured, and found to be *nine inches in circumference*, and one of them weighed about six ounces. A basket full was sent the next day from Vergennes to this village, and some of the stones were then about as large as a butternut. The storm, we learn, was felt at Richmond, Chittenden county, and as far west as Keesville, N. Y. In Bristol, the destruction of crops in that part of the town called the *Flats*, is most entire and melancholy. Fields of corn are cut down, so that there will not be scarcely a bushel harvested from an acre; and rye is not only beaten down, but actually *threshed*, so that the ground is said to be sufficiently *seeded* from the present unripe crops. *Middlebury (Vt.) American.*

The Crops.—Accounts from all parts of the Union represent the crops of grain and grass to be more abundant than they have been known for many years. We see no complaints on this subject from any quarter. The Cincinnati Daily Advertiser expresses the opinion, that there will be, at the lowest estimate, one million more barrels of flour made in the United States, the present year, than were ever made in one year before.

Coloured People in Ohio.—The supreme court, at their late sitting in this county, decided that the law of this state, regulating the settlement of coloured people among us, is constitutional. In consequence of that decision, the trustees of this township have notified them that they must leave in thirty days, or the law, which requires that they shall individually give bonds to the amount of $500, will be put in force against them. They, in their turn, have assembled to the amount of two thousand, as they have represented, and chosen their delegates, to make arrangements for their final removal, and ask for three months to effect that object. We think their request reasonable, and that it ought to be granted. We consider this class of people as a serious evil among us; but this evil has been brought upon us by the whites, with great injustice to them. The only remedy afforded is, to colonise them in their mother country. Now is the time for Colonisation Societies "to be up and doing."—*Cincinnati Gazette.*

Singular Arrival.—About day-break on Tuesday, an open boat came to at the foot of Dover-street, having on board seven persons of colour, six males and one female, who immediately went their way with light hearts and nimble heels. The boat appears to have been a pilot boat, belonging to the eastern shore of Virginia. She was well supplied with water, provisions, compass, &c.; and the crew seemed well acquainted with the coast, harbour and city. Curiosity prompted many to visit the boat during the day, and it was whispered that the crew had made their escape from slavery, and were already provided with a retreat, where they will enjoy the blessings of liberty, secure from the search of the most vigilant.—*N. Y. Daily Adv.*

Bones of the great Monster.—We were on Saturday led by curiosity to view the skeleton of the great monster, now exhibiting at 330, Broadway. The bones are beyond any thing upon record. There is nothing in the annals of the world, either in the earth or in the sea, that will even remotely compare with them. The largest, supposed to be merely the *jaw bone*, is 20 feet long, and weighs 1200 lbs. The vertebræ is 16 inches in diameter; the passage for the spinal marrow 9 by 6 inches; the ribs 9 feet long, and all the rest of the bones in proportion. *N. Y. Enquirer.*

Great Age.—In noticing a celebration of the 4th of July, near Raleigh, (N. C.) the Register states, that "Mr. Arthur Wall, now in his 109th year, was particularly invited. He excused himself on account of being "busy with his crops;" but said he would send one of his boys, a lad of 82, with his toast. No toasts, however, were drank, for there were no intoxicating liquors on the ground. Long before the shades of evening, the gratified company, after a day of sober and rational enjoyment, departed for their homes, with improved national and neighbourly feelings."

Ship Philadelphia.—This national ship, now building in the navy-yard at Philadelphia, is 220 feet in length, 58 feet in beam, has four gun decks, is two feet thick, and can mount 140 guns.

In the city of New-York, on the 24th ult. Robert B. Gordon, one of the persons convicted of selling liquors without a license, was sentenced to thirty days imprisonment, together with $50 fine and costs. Another person was fined $50 for the same offence, and another $30.

At the late term of the municipal court in Boston, a broker in that city was fined $30 and costs, for selling lottery tickets; and two other individuals were fined $66 96 each, for presuming to be common sellers of strong liquors, without being first licensed according to law.

The Newport Mercury of the 25th ult. says, "We regret to learn, that several extensive manufacturing establishments at Pawtucket, have failed within a few days past."

Three persons were drowned in Otsego lake, on Sunday the 26th ult. by the upsetting of a boat. Two were brothers, named Hallock, belonging in Springfield; the other was named Coon, and lived in Cherry-Valley. Two other persons in the boat were saved.

ORDINATIONS, &c.

Rev. *William Shedd* was installed as pastor over the first church, and minister over the first parish of Abington, Mass. July 1. Sermon by Dr. Beecher, from Psalm cxiv. 18—"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

Rev. *William M'Jimsey* was installed by the Hudson Presbytery, on the 23d ult. as pastor of the new presbyterian church in Monticello, Sullivan co.

Rev. *Stephen Frontis* was installed pastor of the presbyterian churches of Bethany and Tabor, Iredel co. N. C. on the 15th June.

Y. M. TEMPERANCE SOCIETY.

The semi-annual meeting of the Young Men's Temperance Society of Utica, will be held at the Baptist church, in Broad street, this evening, at half past 7 o'clock. *Aug.* 4, 1829.

C. A. MANN, *Sec'ry.*

For the Western Recorder.

AMERICAN BRANCH TRACT SOCIETY.

Receipts to the 1st August, 1829.

Manlius Aux'y, by Rev. R. Cushman,			$10 00
Paris Union Soc'y Aux'y, by A. Hubbard, Tr.			10 00
Grindstone Creek	"	John Douglass, do.	8 00
Constantia (2d soc.)	"	J. L. Bernhard, do.	2 50
Sandy-Creek	"	S. Meacham, do.	8 00
Utica Female	"	Sophia Clarke, do.	13 00
Madison Female	"	Phœbe Root, do.	12 18
Lenox	"	Wm. Cobb, do.	12 21
Herkimer Female	"	MissS.Griswold do.	7 00

Donations.

S. C. Aikin,	$15 00
Hanover Society, (a member of),	1 00
New-Hartford Aux'y,	3 63
Young lady in Mexico, (50 cts. of which to be appropriated for the purchase of tracts for the Colonisation Society),	3 50
S. Patten, (member of Vernon Aux. Soc.)	2 00

Life Member.

Rev. S. C. Aikin, his own subscription,	$10 00

E. VERNON, *Agent.*

ANNIVERSARIES IN JEFFERSON CO.

The *County Union for Promoting the Observance of the Christian Sabbath*, will hold its anniversary on the 18th inst. at 3, P. M. in the Presbyterian Meeting-house in Watertown.

The *County Temperance Society* will hold its annual meeting, at half past 7, P. M. on the 18th inst. at the same place.

The *County Tract Society* will hold its annual meeting on the 19th inst. at 9, A. M. at the same place.

The *County Sunday School Union* will hold its annual meeting on the 19th inst. at the same place, at 12 o'clock, M. The schools from the neighbouring towns are requested to meet at the Methodist Chapel, at 11, A. M.

August 1st, 1829.

☞ The editors of the Christian Journal and the Baptist Register, are requested to give the above notices one insertion in their papers.

The *Presbytery of Watertown* will hold its next stated meeting at Denmark, on the 25th inst. at 10, A. M.

GEO. S. BOARDMAN, *S. Clerk.*

Watertown, Aug. 1, 1829.

MARRIED,

At Washington, on the 1st ult. *Edwin Fay*, Esq. attorney at law, to Miss *Harriet P. White*, daughter of Josiah White, Esq. of Floyd, Oneida co.

DEATHS.

In this village, on the 25th ult. Mr. *Black*, aged 21. On the 28th, Mrs. *Adriance*. On the 29th, Mr. *Israel Briggs*. A child of Mr. John Williams, aged 4 years. On the 31st, Mr. *John Hooker*. On the 1st inst. a child of Mr. J. W. Doolittle, aged 6 months; and a child of Mr. J. E. Warner, aged 1 year.

In Cherry-Valley, on the 13th ult. Mr. *Horace B. Wolcott*, of this village, aged 21.

In Baltimore, Hon. *Charles Ridgeley*, late Governor of Maryland, aged 70.

In Dorchester, Mass. Mrs. *Hannah Crocker*, widow of Jacob Crocker, Esq. late of Boston, aged 77. She was daughter of the late Rev. Dr. Samuel Mather, and the last descendant of the family of that name, celebrated among the clergymen of Boston, for three generations.

At Martha's Vineyard, *Frederick M. S. Cain*, a coloured man, aged 112!

BERKSHIRE MEDICAL INSTITUTION.

THE annual Course of Lectures commences on the first Thursday of September, and continues fifteen weeks. Medical Degrees are conferred at the close of the lectures in December, and the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The Trustees have made ample provision for the accommodation of Students, and are increasing the advantages for a thorough and complete medical education.

The Lectures will be delivered by the following Professors of their several branches, viz:—

H. H. CHILDS, M. D. *Theory & Practice of Physic.*
J. D. WELLS, M. D. *Anatomy and Physiology.*
S. W. WILLIAMS, M. D. *Medical Jurisprudence.*
S. WHITE, M. D. } *Theoretical and Operative*
S. P. WHITE, M. D. { *Surgery.*
C. B. COVENTRY, M. D. *Materia Medica, Pharmacy, and Obstetrics.*
C. DEWEY, M. D. *Chemistry, Botany, Mineralogy, and Natural Philosophy.*

Fee for the Lectures, $40: Graduating fee, $12: Matriculating ticket, $3: Library ticket, $1: Board, including washing, lodging, and room, $1.75 per week.

For further particulars, inquire of C. DEWEY, M. D. Dean of the Faculty, Pittsfield: S. or S. P. WHITE, M. D. Hudson: J. D. WELLS, M. D. Boston; or A. & C. B. COVENTRY, M. D. Utica.

Pittsfield, August 1, 1829. 31w4

WANTED,

A FEW additional BOARDERS. A number of young men can have a pleasant seat at table, and the Subscriber's undivided attention; or no charges. Neat and fashionable furnished apartments kept in reserve for transient persons. E. WOODWORTH.

Utica, August, 1829. 31

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug.* 4, 1829. 31

NEW GOODS.

NEW GOODS are received this day, by SHEARMAN & THOMSON.

July 21, 1829. 29w4

CARPETS, RUGS, RODS, &c.

A NEW lot of Carpets, Rugs, Rods, Bindings, Floor Cloths, Table & Piano Covers, received this day, by SHEARMAN & THOMSON.

July 21, 1829. 29w4

JARS.

JELLY, Preserve & Butter JARS, of Earthen, Glass and Stone Ware, for sale at the Crockery Stores of THOMAS F. FIELD & Co.

Utica, July 20, 1829. 29w3

BOARDING.

THE Subscriber, having fitted up the house, No. 139, Genesee street, next door to Peale's Museum, is prepared to accommodate LADIES, GENTLEMEN, and FAMILIES, either with transient or permanent Boarding. The house is situated in a central and beautiful part of the town, at a convenient distance from the canal and stage offices; and no effort shall be wanting on the part of the Subscriber, to provide good entertainment for his guests. E. WOODWORTH.

REFERENCES—Rev. S. C. Aikin, Rev. D. C. Lansing, Mr. Spencer Kellogg, Mr. A. Seymour, Dr. T. Pomeroy. *Utica, July* 13, 1829. 28w4

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

Utica, July 6, 1829. 27

HENRY'S COMMENTARY, VOL. 3.

HASTINGS & TRACY have just received the 3d volume of Henry's Commentary, which the Subscribers are requested to call and receive. The 2d volume is also ready for subscribers and others.

Utica, July 14, 1829.

NEW BOOKS.

HASTINGS & TRACY have just received, Specimens of American Poetry, with critical and biographical notices, in 3 vols. by Samuel Kettell: The Garland of Flora: Memoirs of a New-England Village Choir: Natural History, by Mrs. Mary Trimmer: Mary's Journey, a German Tale: Faber's Difficulties of Romanism. *July* 14, 1829.

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlburt, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller, M. Hunt, S. D. Dakin, A. G. Danby. *May* 5, 1829.

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

POETRY AND MUSIC.

THE NOBLE NEGRO.

LINES, written by Selleck Osborn, on the occasion of a negro servant sacrificing himself to save the two children of his master, there not being room for all in the boat, which had been sent to rescue them from destruction.

Tremendous howls the angry blast!
The boldest hearts with terror quake!
High o'er the vessel's tottering mast
The liquid mountains fiercely break!
Each eye is fix'd in wild despair,
And death displays its terrors there!

Now plunging in the dread abyss,
They pierce the bosom of the deep;
Now rise where vivid lightnings hiss,
And seem the murky clouds to sweep:
Thro' the dark waste dread thunders roll,
And horrors chill the frigid soul!

The storm abates; but shatter'd sore,
The leaky vessel drinks the brine:
They seek in vain some friendly shore;
Their spirits sink, their hopes decline!
But lo! what joy succeeds their grief!
Kind Heaven bestows the wish'd relief.

See, on the deck young Marco stands,
Two blooming cherubs by his side,
Entrusted to his faithful hands,
"A mother's joy, a father's pride;"
Though black his *skin*, as shades of night,
His *heart* is fair, his *soul* is white.

Each to the yawl with rapture flies,
Except the noble, generous boy;
"Go, lovely infants, go," he cries,
"And give your anxious parents joy.
No mother will for Marco weep,
When fate entombs him in the deep!

"Long have my kindred ceas'd to grieve,
No sister kind my fate shall mourn;
No breast for me a sigh will heave,
No bosom friend waits my return!"
He said, and sinking, sought the happy shore,
Where toil and slavery vex the soul no more.

Musical Lectures.——The enquiry is often made of us, whether the editor of this paper intends giving a course of Musical Lectures in Utica, the ensuing autumn. Perhaps it may not be improper to state publicly, that his other avocations are so pressing, as to render such an arrangement inconvenient for him. Yet, as many have been in the habit of calling at this season of the year for special instruction, he would suggest the propriety of their all coming at a given period, say the first of September. Instruction can then be given by lectures or otherwise, as may be deemed most advisable; and the terms will be reasonable.

Editors favourable to the object in other parts of the country, will confer a favour by copying this notice.

A conscientious Teacher.—A teacher of some eminence at the west, writes that he has been highly gratified at the result of last winter efforts in carrying religious influence into singing schools. The plan proves to be both practical and beneficial; and the object one of immense importance. After mature deliberation, he has made up his mind to devote himself to the business of teaching. No *sordid* views have influenced him. The scarcity of good teachers, and a regard to the interests of religion, he trusts, have been the prominent considerations.

Few places afford better opportunity for a pious layman to do good to the souls of the young, than singing schools, organised and conducted on religious principles. Sabbath schools and bible classes, as we have often said, furnish the best method of management.

Articulation.—The difficulties in acquiring a good articulation are less real than imaginary. Many a self-taught ballad-singer easily overcomes them. The untaught singers among the Methodists, generally, have a distinct articulation; and even the children of an infant school, from two to five years old, are found quite equal to the task, of giving distinct utterance in song. Why then should teachers, and singers, and congregations, pay so little attention to this subject? Is it of no consequence to be known "what is piped or harped?" "Except ye utter by the tongue," says an apostle, "words easy to be understood, how shall it be known what is spoken? For ye speak into the air." And the remark, for ought we see, is as applicable to musical utterance, as to the utterance of prophecy.

Congregational Style.—The simple, uncultivated congregational style of singing, affords neither music nor recitation. If the words could be distinctly and simultaneously uttered, it would be a vast improvement. But the thing is not so much as attempted. What the Apostle Paul says on another subject, is not inapplicable to this. "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me." What would he have said, had he seen singers, sitting on the same seat, side by side, unconsciously singing different stanzas at the same time? The thing often happens in congregations.

Keeping Time.—The reason why choirs are so deficient as to time, is, that they have seldom been taught to mark it with accuracy.

MISCELLANEOUS.

"OPPOSITIONISTS."

"For charity's sake," we do not hesitate to affirm, that *no humane, well-informed, honest man, is* or can be found, in the ranks of the opposition to the bible, missionary, and other benevolent enterprises of the day.—This we deem susceptible of *demonstration*. The slightest observation or scrutiny will shew, that the army of the "prince of this world" is enlisted from one or all of the four following classes:—

1. Those persons whose opportunities for information have been so limited as to afford them but little knowledge of the subject.

2. Atheists, and Deists, combined with various other persons, who pretend to some kind of religion, but are yet the real enemies of evangelical truth, and experimental religion.

3. A large portion of the Roman Catholic hierarchy. This class are doubtless sincere in their hostility to Bible Societies. The very terms on which they are formed, to "circulate the word of God *without note or comment*," and to circulate the English translation "in common use," portends ruin to their community.

The 4th class of opponents, are made up of political *demagogues*.

And now, to all these men of war, who would save their ammunition, and spare themselves the pains of a militant life, we recommend the counsel of an ancient Doctor of the Law, held, in his day, in reputation among all the people; viz:—"Refrain from these men, and let them alone; for if this counsel or this work be of men, *it will come to nought*. But, if it be of God, *ye cannot overthrow it*; lest, haply, ye be found even to fight against God."—*Philad.*

THE MARTYR SPIRIT.

The annual meeting of the *Irish Society of London* was held on the first of May last. The report states, that they have under their direction, 526 schools, containing 19,312 scholars. The meeting was addressed by several clerical and lay gentlemen.

"The Rev. G. Hazlewood, in the course of his remarks, related several anecdotes, and pronounced a warm eulogium upon the readers employed by the Society. One of them, he said, was brought into the house of a Catholic farmer of some respectability, on which occasion his conduct was marked by a degree of intrepidity which could scarcely have been expected from a person so circumstanced. He was made to advance towards the table, to put his hand upon the mass-book, and he was called to swear that he would never again read the scriptures in public. Pistols were produced, and the gentleman in whose house he was, declared, that if he (the reader) did not take the prescribed oath, he should never leave the room alive. This outrageous threat was met by the poor man with a resolution which done him infinite honour. He unbuttoned his coat, and baring his breast, said, that he feared to offend God, but there was a heart which never dreaded the face of man. As it happened, the poor man was allowed to escape; and, when subsequently questioned as to how he stood with respect to the people of the district which formed the scene of his labours, he replied in a manner highly characteristic, "I am as notorious as a highwayman."—*ib.*

POPERY.

From Faber's "Difficulties of Romanism."

Some modern *Protestants* are wont very innocently to maintain, that the church of Rome is now quite different from her ancient self. But when did we hear a *Latin* profess that his church had changed? NEVER.

In proof of the immutability of the Roman church, I cite not the wild and furious declamation of some vulgar fanatic. I turn to a scholar and a gentleman: I adduce the present bishop of Aire.

"The principles of the Latin church, once defined, are *irrevocable*. She herself is *immutably* chained by bonds, which at *no* future period can she *ever* rend asunder."*

Thus speaks a very estimable Roman ecclesiastic; and his meaning is fully explained by the line of argument which he himself has chosen. He calls upon us to unite, or rather to submit, to his church; and, as the consistent advocate of that church, he vindicates idolatry, stigmatises the reformation, patronises the eve of St. Bartholomew, lays the blame of persecution upon the persecuted, palliates the inquisition, and censures freedom of religious worship.

* Discuss. Amic. vol. ii. p. 334.

TRACTS AMONG SAILORS.

At the meeting of the London Religious Tract Society, in May last, the power of tract influences among a single ship's company was stated by one of the speakers, as follows:—

"Rev. Mr. Marks said he knew of an instance, where, in a single ship upon the great deep, there had been 600 individuals who possessed not the slightest knowledge of religion. He felt that it was necessary to do something for them; but what to do he did not know, until he fell in with a small fragment of a religious tract. This suggested to him what he must do. He applied himself to some good people at Plymouth, who seconded his views, and he believed that his majesty's ship Conqueror was the first ship in the service that had been properly supplied with religious tracts; and in a little time, said Mr. M. the crew of that ship became as proverbially religious as they had formerly been irreligious."

DEATH OF TEACHERS.

"It has pleased Providence," says the last report, "to remove from us one of our teachers by death. She had arrived at the age of *three score and ten*, and was ripe for heaven. She cheerfully consecrated her time and service to God, and was a teacher in the school from the commencement of it, and her attachment to Sunday schools continued to increase to the last." A very promising young man in Flemington, (N. J.) who began to be a teacher at 13, and manifested great interest in the duty, died last November, in the 14th year of his age. He left good evidence that he had felt the power of regenerating grace.—*American S. S. Magazine.*

GIPSEYS.

Successful efforts are now making in England for the improvement of the condition of the gipseys.

The design originated with a benevolent individual, who, having had occasion to go to Winchester during the spring assize of 1827, went into court to speak to a friend during the trial of William Proudly, a gipsey, for horse stealing; of which the result was the condemnation and execution of the unhappy man. His wife, an interesting young woman of twenty-two years of age, was in the outer court, with an infant in her arms, waiting in trembling anxiety the verdict of the jury. This affecting scene operated so powerfully upon the mind of Rev. Mr. Crabb, the benevolent person referred to, who had on frequent occasions seen so much of the people called gipseys, and had ample cause to deplore their forlorn condition, and their utter ignorance and indifference about religion, that he determined no longer to delay what he had long meditated, to bring forward their case with a view to amelioration.

HEALING POWERS OF THE LIVERWORT.

A. P., a young man between 25 and 30 years of age, had been apparently in a consumption for two years, or more. In the winter of 1827–8, he was confined to his room with every symptom of confirmed consumption; pulse 110 to the minute; hectic fever, incessant cough, with expectoration of matter, which in March amounted to full a pint daily, night sweats, debility, and great emaciation. After having tried the usual means in such cases to no effect, the liverwort was resorted to. It was first taken in decoction without apparent benefit; a concentrated syrup was then taken, and to the astonishment of all his friends, he rapidly recovered, so far as to be able to attend to business, and the summer following worked a small garden, and has continued mending gradually in health and flesh to this date.

New-Lebanon, April 16, 1829.

N. B.—The above account is taken from the case book of the physician to the society of Shakers in New-Lebanon, and may be relied on as correct.

IMPORTANT TO GARDENERS.

On every square rod planted with cucumbers, put a piece of a board flat on the ground, to preserve your plants from a striped bug, which some seasons is very destructive. This simple experiment may seem to be novel and ineffectual; but the secret of the matter is, the board forms a shelter for a toad, which hops from under the cover at night and destroys the bugs, and during the day time may be found by turning over the board. Should any one have doubts on the subject, he can easily try the experiment.—*Saratoga Sent.*

TO MAKE KITCHEN VEGETABLES TENDER.

When peas, French beans, and similar productions, do not boil easily, it has usually been imputed to the coolness of the season, or to the rains. This popular notion is erroneous. The difficulty of boiling them soft arises from a superabundant quantity of gypsum imbibed during their growth. To correct this, throw a small quantity of sub-carbonate of soda [common soda of the shops] into the pot along with the vegetables, the carbonic acid of which will seize upon the lime in the gypsum, and free the legumes from its influence.—*Bulletin des Sciences.*

LITERARY AND SCIENTIFIC.

From the North-American Review.

BLEMISHES IN POETRY.

There is a fault in the greater proportion of our poetry, in the attention which is given to single points, sentences, expressions, images, to the neglect of the poem as a whole. It would seem sometimes as if it were the sole object of the poet to collect together all the elegancies and prettinesses of language, and that whilst he was thus "stringing pearls," he had forgotten that these alone are but insignificant things in a true poem. His great end should be, not solely nor chiefly to bring before the mind pleasant associations and images and allusions, but something far higher; to unfold to the mental vision, and to stamp upon the heart, the sublimest truths of moral and intellectual being. All these single parts are necessary; they should sustain and support each other; they are the stone of which the building is reared, and should be touched with a Grecian chisel and ornamented with Grecian art. We might compare a poem to the path which winds up about a solitary hill that overlooks an extended country. As we ascend step by step, the prospect gradually expands and opens itself on the eye; and now we view this side of it and now that. As we rise higher and higher, the scene is enlarged, until at length we gain the summit, when suddenly the whole field of vision bursts upon us in all its vastness and beauty. If the slopes of the hill be green with springing grass, and the shadows of the scattered trees be thick, and the running waters gush up into their sandy basin, and play down through the gullies and gorges of the hill, the pleasure of the ascent will be much increased. But the pleasure of ascending would be scant, if there were nothing but these beauties scattered along the path, and no broad and commanding view of a pleasant land to lure us up. So it is with a poem; it is not enough that chance flowers should be ever bursting up along the way; but when we have finished the reading of it, the impress of some great idea, or worthy sentiment, should be left deep in the heart.

PROGRESS OF THE ENGLISH LANGUAGE.

In the year 700, the LORD'S PRAYER began thus:—

"Uren fader thie arth in hoefnas, sic gekalgud thin noma, to cymeth thin rick; sic thin walla suc is in heofnas and in ertho."

Two hundred years after, thus:—

"Thee ure fader the eart on heofenum si thin namagehal-god. Cum thin ric. Si thin willa on eorthen swa, swa on heofnum."

About two hundred years after this, in the reign of Henry II. it was read thus, and sent over by Pope Adrian, an Englishman:—

"Ure fader in heaven rich,
Thy name be hailed eber lich,
Thou bring us thy michell blisse;
Als hix in heavenly doe,
That in yearth beene it also," &c.

About one hundred years after, in the reign of Henry III, it read thus:—

"Fader, thou art in heaven blisse;
Thine helye name it wurt the blisse
Cumen and mot thy kingdom,
Thin holy will it be all don,
In heaven and in earth also,
So it shall be in full well Ic tro." &c.

In the reign of Henry VI. it began thus:—

"Our fader that art in heavens, halliewed be thi name; the kingdom come to thee; be the will don in eerth as in heaven," &c.

In 1537, it began thus:—

"O, our father which art in heaven! hallowed be thy name. Let thy kingdom come. Thy will be fulfilled, as well in earth as it is in heaven," &c.

MECHANICS, &c.

Col. Knapp delivered an address before the Societies of Mechanics and Traders, in New-York, on the 4th of July, in which he calculated that there are 480,000 mechanics and manufacturers in the United States, or one to every 25 persons. He estimated the number of lawyers at 9,000, or one to every 1000 persons; the clergymen, including all itinerant as well as settled preachers, at 7,000, or one to every 1,700 persons; the teachers of elementary knowledge, who devote their whole time to instruction, at 36,000, besides many who devote several months in the year to the labours of iustruction. Col. K. speaking of the instruction of youth, says, "It is of great importance that the seeds of knowledge sown in the youthful mind should be good, and that whatever springs up should be properly directed. 'Just as the twig is bent the tree's inclined' is an old adage, but a good one, and should not be forgotten."

English Publications.—Mr. Madden's Travels in Turkey, Egypt, Nubia, and Palestine, are on the eve of publication.

New editions of Mr. Ward's Account of Mexico, and Dr. Granville's Travels to St. Petersburg, are just ready for publication.

Capt. Brooke, who is already known as a northern traveller, has in press a volume of Travels in Barbary and Spain.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City - -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	5-8	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - -	do	Brownville - -	do
Rochester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara - -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland - -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
All others - -	1-2	Farmers & Mec. -	do
Connecticut.		Lancaster - -	do
Norwich Bank -	par	St. Clairsville -	do
Bridgeport - -	do	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$110 00a	Sole, oak tanned, lb	19a22
Pearl	113 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a14	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 12a
Alabama	9a11	—— prime	7 50a8 00
Feathers,		Pork, mess	13 00a13 50
Live American, lb	35a36	—— prime	10 25a10 50
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 62	Butter, NY dairy	12a16
Scale	1 50a1 75	Hogs Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	42a43
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 25a5 37	Havana, white, lb	12a14
Western (canal)	5 37a5 50	—— brown	9a10
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 50a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a	*Tallow,*	
—— western	1 00a1 06	American, lb	6 1-2a7
Rye	60a62	*Teas,*	
Corn, north yellow	58a60	Bohea, lb	30a32
Oats	36a38	Souchong	50a75
Barley	51a55	Hyson-skin	55a80
Beans, 7 bush's	8 00a8 50	Young-Hyson	80a1 12
Hides,		Hyson	90a1 15
LaPlata, lb	15a16	Gunpowder	1 10a1 40
S. A. horse, p'ce	1 50a1 75	Imperial	1 10a1 40
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 37a2 50
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, LP	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	41 00a42 00	Common	18a25
—— hhd	31 00a32 00	Spinning	18a30
—— bbl	25 00a26 00	Amer Hatters	20a28

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

NEW BOOKS.

HASTINGS & TRACY, No. 40, Genesee street, have just received a new supply of Books, among which are the following:—

Eaton's Manual of Botany, 5th ed. revised & enlarged.
Justices' Manual, revised, by T. G. Waterman, Esq.
Gregory's Practice of Physic, latest edition.
Kirkham's Grammar, 10th ed. enlarged.—This work has been but little known in this region, but has met with extensive sales where it has been introduced. It has received the unqualified approbation of every teacher who has examined it.
National Orator, consisting of selections adapted for rhetorical recitation, from the parliamentary, forensic, and pulpit eloquence of Great-Britain and America.
Ladies' Lexicon and Parlour Companion.
Legendre's Geometry, revised and altered for the use of the military academy at West-Point.
Scott's Bible, quarto edition: Diamond Bibles & diamond Prayer-Books, elegantly bound: Bickersteth on Prayer: Macbeth on the Sabbath: Hawes' Lectures to Young Men: Christian Spectator, quarterly series, June number: Webster's Dictionary, 4to ed: Cooper's Virgil: Goodrich's Greek Grammar: Beauties of Johnson Blair, Burke, &c: Printer's Guide, &c. &c.
Also, No. 2 of the American Monthly Magazine, or which H. & T. are agents. *June* 23, 1829.

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

NOTICE.

BY virtue of a decree of the Surrogate of the county of Oneida, will be sold by or under the directions of the Subscriber, administratrix of the estate of Joel Bradley, deceased, at the house called M. Bagg's Tavern, in Utica, county of Oneida, on the fifteenth day of August next, at ten o'clock in the forenoon of that day, all the right, title and interest of the said Joel Bradley, deceased, in and to the following described parcels of Land, bounded as follows, to wit:—

The first piece or parcel of Land is bounded on the north by lands of Stephen Shute, Bradford Seymour, and one Spencer; on the east by lands of one John Morse, junior, David Mansfield, James Onley, and Bradford Seymour; on the south by lands of James Smith, James Onley, Edmister Hammond, Isaac Seymour, Leonard Waters, and John Sweeting; and on the west by lands of John Sweeting, Isaac Seymour, Leonard Waters, Bradford Seymour, and the highway leading from the said Bradford Seymour's to John Skinner's, containing about 300 acres of land. The above parcel of land is a part of Lots No. 1, 2, 3, 4, in Bleecker's patent, and a part of Lot No. 22, in Dean's patent, situate in Westmoreland, in the county of Oneida.

Also, one other parcel of Land, situate in the town of Ballston, and county of Saratoga, bounded northerly by the lands of James McCrea; east by the outlet of the Lake; south by the lands of Taylor Betts; and west by the lands of Samuel Young; containing about 19 acres.

Terms and conditions of sale made known, by application to THOMAS E. CLARK, Utica, or the Subscriber.

NANCY BRADLEY, *Administratrix.*

Dated June 29, 1829. 26w6

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads. Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 21

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 23, 1828. 52

DE LA MONTERAT'S COLUMBIAN VEGETABLE SPECIFIC,

FOR the cure of *Consumptions, Asthma, Pleurisy, Spitting of Blood,* and *Pulmonary Affections of every kind;* the most valuable remedy ever discovered for the cure of Consumptions, and all diseases of the breast and lungs leading to Consumptions.

To all afflicted with these troublesome affections, an immediate use of this highly celebrated specific is only necessary, to convince the most incredulous of its possessing qualities superior to any other medical preparation yet discovered. Since the discovery of this invaluable medicine, numbers have experienced its salutary and happy effects. Its mild and gentle operations are much extolled by those who have used it. In all cases of coughs, colds, asthmas, and other consumptive affections, by the use of this article, they have been enabled to defeat an enemy whose attacks would otherwise have been followed by the most alarming consequences. This specific has relieved and cured the most violent cases in which other medicines have failed to give any relief. It operates by gentle expectorations, and may be given to infants and children with the greatest safety.

The following certificates just received from highly respectable gentlemen will show its value:—

Baltimore County, Feb. 14th, 1829.

GENTLEMEN—I feel it my duty to acknowlege the great benefit I have derived from the use of De La Monterat's Columbian Vegetable Specific. I do not like to speak of the medicine in the exalted terms in which I estimate it. I will, therefore, as briefly as possible, give a history of my own situation, with the effects produced by this valuable medicine. I have been for the last five or six years labouring under a pulmonary consumption, pronounced to be such by the attending physicians; during which time I have consulted many physicians, and taken much medicine, but all to little purpose. The 12th of March, 1828, I puked blood for the first time, and continued to do so for several days in succession; and on the 14th of the same month was confined to my bed, where I lay for two months, until I was reduced to such a state of debility, that my friends began to despair of my recovery. I had made use also of all the popular remedies without benefit; and having accidentally heard of this specific, I determined to give it a trial, anticipating from the use of it no better result than had attended the use of all the remedies I had taken. But in this I was happily disappointed. At my lowest state I commenced the use of this specific. I took the first dose at night, in a little herb tea sweetened, which threw me into a gentle perspiration, and procured for me a good night's rest. I continued to take the medicine as directed, and in about five days my cough was stopped, and I have not had any return since. I am now perfectly satisfied of the superior quality of this specific over every other medicine offered for the cure of the above disease. You are at liberty to use this letter in any way you may think proper.

Your's, respectfully, JOHN R. ELLICOTT.

Lancaster County, Pa. March 5th, 1829.

MESSRS. BOYD & HEACOCK—Gentlemen—It is with no small degree of thankfulness that I now address you, for the public good, and to inform you of the work of divine Providence, through the agency of your valuable medicine, called De La Monterat's Vegetable Specific. I have been for the last six months confined to the house, and the latter part to my room, attended by two of the ablest physicians in the county, who finding my complaint a consumption, abandoned me to the will of Providence. I heard of your medicine, and purchased two bottles, which I imagined did me good. I therefore purchased two more, which, to the astonishment of my friends and doctors, have performed a perfect cure.

With due respect, I am, gentlemen, your most obedient servant, JACOB RANDSKOM.

The above Medicine is kept for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 25

ANTI-DYSPEPTIC PILLS.

JUST received, *Dr. Chapman's Anti-Dyspeptic or Sour-Stomach Pills*—Indigestion or sour-stomach is acknowledged by medical writers to be a complaint of a stubborn kind, at all times very difficult of cure. This is sufficiently illustrated in the disappointment of those who unfortunately suffer under it, as they for the most part find, after having tried many things to little or no purpose, that they are at last obliged to use for perhaps the remainder of life, such articles as can at best but palliate the disease. Under such circumstances, any medicine capable of removing the complaint, must surely be an article highly deserving the attention of all those who are afflicted with it. The proprietor of these Pills is therefore happy in offering to the afflicted an invaluable medicine, the success of which has never been equalled for the cure of dyspepsia in its most complicated forms: such as loss of appetite, nausea or sickness at the stomach, and sometimes vomiting, belching up water which is sometimes tasteless, but most commonly sour, gnawing pain in the stomach, heartburn, or what is commonly called sour stomach, costiveness, paleness of the countenance, languor, lowness of spirits, palpitation of the heart, vertigo or dizziness, disturbed sleep, &c. Whoever applies these Pills in the above disease according to the directions, will never be disappointed, as they have never once been known to fail in producing a radical and permanent cure. The use of a single box will convince the most unbelieving of their efficacy. They will most effectually remove all sourness of the stomach, not merely by neutralising the acid, but by correcting that morbid state of the secretions which give rise to it; and at the same time will restore to the debilitated organs of digestion that tone and vigour, which is absolutly necessary to the well being of the animal economy.

The above valuable Medicine is for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 26

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and